

AN  
ATTESTATION  
TO THE

Testimony of our reverend Brethren

of the Province of

LONDON

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To the Truth of JESUS CHRIST, and to  
our SOLEMN LEAGUE and COVENANT:

AS ALSO,

Against the Errours, Heresies, and Blasphemies of these  
Times, and the Toleration of them.

Resolved on by the Ministers of *Cheshire*, at their meeting  
*May 2.* and subscribed at their next Meeting, *June 6.* 1648.

*Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak  
the same things; and that there be no divisions among you; but that ye be perfectly  
joynd together in the same minde, and in the same judgment, 1 Cor. 1. 10.*

Sunt qui quod sentiant etiamsi optimum sit, tamenn invi-  
dia metu non audent dicere, *Cicer. de Offic. l. 1. p. 362.*  
*edit. Lutet. 1554.*

Patiemur ne igitur extingui aut opprimi veritatem ego  
verò libentius, vel sub hoc onere defecerim, *Lact. de  
Opificio Dei, c. 21. p. 808. edit. Lugdun. 1594.*

London, Printed by R. Cores for Christopher Meredith, at the Crane  
in Paula-church-yard, 1648.

1648  
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A N  
A T T E S T A T I O N

TO THE  
Testimony of our reverend Bishop

the Bishop of

L O N D O N

To the Town of J E S U S C H R I S T,

and the

of the

Against the Heresies, and Dissensions of the  
Times in the City of London.

It is ordered by the Bishop of London, that the  
said Bishop should be and he is to be

and the Bishop should be and he is to be

Sum and product, the Bishop of London, the Bishop of  
the most honorable, the Bishop of the

of the Bishop of London, the Bishop of

Particulars, the Bishop of London, the Bishop of

of the Bishop of London, the Bishop of

of the Bishop of London, the Bishop of





AN  
**A T T E S T A T I O N**

Of the MINISTERS of  
**C H E S H I R E,**

To the *TESTIMONY* of the Re-  
 verend Brethren of the Province of London,

TO THE  
*Truth* of **J E S U S C H R I S T**

And to our Solemn League and Covenant;

*As also,*  
 Against **E R R O U R S, &c.**

*Sheweth*  
 Reverend and Well-beloved Brethren,



**V**E cannot but apprehend it as an especial providence of God; that so many godly and faithfull Ministers of Christ in the Countrey, (partly drawn together by authority of Parliament, to make up the Assembly of Divines at Westminster; and partly driven to London, as to a City of refuge, for safety and succour from the violence and outrage of the adverse party) have been lawfully allowed, and have frequently enjoyed many opportunities for communication of counsell, and contribution of endeavours,

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to carry on the Covenanted Reformation towards an happy conclusion; which are like to be frustrated of much of the fruit and good effect desired by them, unless there be a conscientious concurrence of your other brethren, who upon the same principles and interests stand deeply engaged with you earnestly to contend for the faith which was once delivered to the Saints, as just occasions is offered to show themselves not only resolute Protestants for it, but religious Detestants against all errors, heresies, and blasphemies which are contrary to it.

Wherein though you have *precedently* before us, and advantage above us (both for Intelligence and accommodation of convening, and consequently for consultation, consent and publication of what you resolve on) we meant (at least some of us, from the first view of your printed *Testimony to the Truth of Jesus Christ*) you should not therein be singular without us. And now all of us whose hands are subscribed, do freely and publickly professe, both *how far*, and upon *what grounds and reasons*, we give our Attestation to the contents of your booke here mentioned: and *fitly* *say* *for* *see* *doe* *it*, and for that,

- I. First, We wel like the fatiude of your generall Title, that it speaks against *errors, heresies, and blasphemies*, and for that in the particular Titles all along your booke, you use the word *error* only, and adde not the other words, *heresie*, and *blasphemy*, though many of the positions rected by you, be materially both hereticall and blasphemous: wherein wee conceive you have been discreetly cautelous to prevent exception, for there is great doubt, much dispute and difficultie, to determine *what heresie is*, and what opinion is hereticall. Thence is it that (a) *Ephraim*, and (b) *Philastrius* (who both of them wrote of heresies before (c) *Augustine*) agree not in their Catalogues for the one accounts those tenents to be heresies which the other doth not. And that (d) *Bellarmine* doth acquit *Calvin* from the heresie charged upon him by *Gembriard*, for teaching that Christ is *adivine*. But though it may be questioned of many opinions, whether they be heresies or no, it may be manifest enough that they be errors.

Secondly, We approve, that you passe your censure upon heresies

a Epiph. An.  
370.  
b Phil. An.  
380.  
c Aug. An.  
420.  
d Bellarm. de  
Christo, lib. 2.  
c. 19. Tom. 1. p.  
132, 133.

abstracted as Epiphanius, Philastrius, Augustine, & Alphonsus a Castro, not upon Hereticks in Concreta; as (e) Bellarmine doth, who entitles his disputations; not against the Heresies but the Hereticks of these times. For that is farre more difficult to determine then the other. What makes an Heretick cannot as I conceive at all, or very hardly be comprehended in a regular definition said (f) Augustine many a hundred years agoe. The modern Arminians say as much or more, viz. (g) that it cannot be knowne in these times who is an Heretick: but they are the lesse to be beleevd because of more light in later times, for the discovery of truth and error, then in the ages more remote. Yet is there great difficultie, and (by reason thereof) there may be much deceit and error, in an inconsiderate application of the word, Heretick, though to a man of erroneous opinion, yea though grossely erroneous.

This difficultie was the cause that some of the Ancients, who wrote against Hereticks were numbered with Hereticks themselves, as (b) Tertullian; (c) and Origen; and that some of those who wrote of heresies since them have (h) as Alphonsus a Castro writeth of Bernard Latzenburg been miserably mistaken in taking those for hereticks who were not, and so came (i) Arius to be listed in the black-bill of heretickes for denying the distinction between a Bishop and a Presbyter. And for the same opinion (in kind though differing in degree) was (m) Hieron taken for an Arian Hereticke by Michael Medina, but foolishly and ignorantly saith the (n) Arch-bishop of Spalar. And for Arius himselfe (though hee denied not only the Divine right of Episcopall prelation, which Hieron did) but all right of preeminence of Bishops over Presbyters in the Church; (which Hieron did not) he is cleared also from that contumelious title by the learned author of the book called (o) *Aliae Damascenae*.

e. Adversus haereticos temporales Bellarmine in the page of his disputations.

f. Quid facit hereticum regulari quadam definitione? comprehendit (sic) ego existimo non potest, aut difficillime p. vest. Aug. de Haer. ad quod vult Deum, Tom. 6. p. 11. g. Sciri hodie non posse quis sit hereticum. — So the Arminians, Apud Nicol. Vedel. part. 4. defens. Arcani Armin. lib. 1. cap. 2. p. 3.

h. Bellarmine in effect calls Tertullian heretick, when he saith Tertullianum inter Catholicos non numeramus. Bellarm. de panis. l. 1. c. 1. Tom. 3. p. 377. col. 1. i. Epiphanius. Haer. 64. & in a Synod of Alexandria, an. 399 vide From. Long. syn. concil. p. 324. and 3. 5. h. Bernard Latzenburg, misere et iuste qui Cardilogum Haereticorum describens aliquos recenset qui nunquam in fide catholica fuerunt. Alphonsus a Castro Adversus haer. lib. 1. c. 9. p. 23. p. 6. i. Epiphanius. Haer. 75. m. Hieron. Anton. De Dom. Spalar. de repub. Eccles. l. 2. c. 3. p. 240. n. Deservimus in hac parte Hieronymus. Sed non propterea stulte et imperite (quod sciat Michael Medina) illum Hereticum facimus Arianum. m. Anton. de Dom. Arch. Spalar. ubi supra.

o. Aliae Damasc. p. 276. 277. 278.

# An Attestation of the Ministers of Cheshire.

Thirdly, Our judgements and desires concur with yours, concerning the humble advice of the Assembly of Divines, now by authority of Parliament sitting at *Westminster*, concerning a confession of faith, whereof we conceive it needlesse, to say any more, or otherwise then you have done.

Fourthly, We professe we are filled with griefe for the present evils upon us, and with fear of worke (which seem eminent over us) for want of that Church Government, which is most agreeable to the word of God, and to the example of the best reformed Churches, and we are so much the more afflicted with the apprehension of both, because the Ordinance of Parliament (for the establishment of it in a regular subordination of *Congregational*, *Classicall*, and *Provinciall* Presbyterie's) prevaleth so little in most places; which we must impute partly to the misrepresentations of it, to those that should submit unto it; (for to some it is rendred *formidable*) as if it were more oppressive then ever the Prelacie was; to others *despicable*, for want of a competent power to proceed to effectuall reformation of offenders; and to most (whatsoever it be in it self) it is the more unwelcome, because they have bin so long wonted to live without rule, that now as sons of

(p) *Belial* having shaken off the yoke of subjection, they take it for an injury if any restraint be offered to their licentious humors, Which some by a partiall *Charientismus* mis-call by the name of *Liberty of Conscience*, whither (as Mr. Burroughs well observeth) the *Devill* sometimes flies (as *Joab* did) to the *horne of the Altar*, or seems to doe so, when if he be well sought for, you shall find him in some other roome of the soule (as in the will) but he pretends to conscience; hoping to escape there better then any where else. And as the Civill and Ecclesiasticall Government, when they are reciprocally authorized, are both a support and reputation to each others: so we cannot but sadly forecast how much the Civil power will bee cast downe, at least enfeebled and contemned, if some Ecclesiasticall awe bee not put upon the Spirits of the people, as well by order of Discipline as rule of Doctrine.

Fifthly, For the Solemn League and Covenant (as it is called in the Title of it) so gravely and piously penned; so dreadfully obliging the conscience, (in all sincerity and fidelity, to take and keepe it) so ratified by Authority of Parliament, (ordering the taking

d' *Belial* a 173  
Beli, id est non,  
et nomine W  
huol, id est ju-  
gum, ut signifi-  
cetur impatien-  
tia iugis, id est  
disciplina.  
Mr. Leigh crii.  
Saer. in N. T.  
p. 43. Margin.  
q Mr. Bur-  
roughs his fren.  
p. 29. 30.

taking of it with instructions, exhortations and satisfactions of such scruples as might arise about it, and that it should thus bee published in all the Churches of England; and Dominion of *Wales*; with the most solemne subscribing of it, by the Members of the Honourable House of Commons, and the Assembly of Divines, after a divine Declaration of it, and preparation for it in the Pulpit. That this so Solemne League and Covenant should bee by so many without any sense of Religion both taken and broken, as if it were but as a King at Chesse set upon the board for a game, and to be shut up in the bagge, (when the game is done) this is that which may make us to hang down our heads, with heavy hearts, and with *Ezra* each of us to say, *O my God I am ashamed and blush to lift up my face to thee my God, for our sinnes are increased over our heads, and our trespasses is growne up unto heaven*, *Ezra 9:6*.

Sixthly, From our Religious consent with you in these three (*the Confession of Faith, Government of the Church, and Solemn League and Covenant*) wil necessarily follow our hearty and serious detestation of *Errors, Heresies, and Blasphemies* and the Toleration of them; which are destructive to all three; and though as Errors &c. they bee all one in the malignant and mischievous end, they ayme: yet in their way to that end, they are capable of distinct and different consideration, both for the Errors, Heresies and Blasphemies themselves, and for the toleration of them.

First, then, for the Errors, &c. as you have sorted them under severall Titles, so have you fitted your titles with answerable instances and pregnant proofes, besides and without such particulars as are capable of some problematicall debate, and by their conformity to some obscure Scripture phrase, may (at last) by distinction and limitation bee like to take sanctuary in a Scripture sense, though there bee no reason, why men who are subject unto error, and many times doe erre, should have their ambiguous expressions entertained with so faire and favourable a construction, as the Word of God, which cannot erre, and which if it be obscure in one place, gives light for its own clearing and interpretation in another.

Besides, of this wee are bound to take notice, because wee are bidden

Luther Tom.  
 2. in Gen.  
 P. 144. operum  
 ena cecus.  
 f. Ad eruditi-  
 onem spiritua-  
 lem, & sapienti-  
 an illam Eccle-  
 sia peculiarem,  
 & mundo igno-  
 tam, de gratia  
 Dei & iustitia  
 fidei intelligend.  
 plus conducit  
 vnicus Lutherus  
 in Ep. ad Galat.  
 quam omnia Hi-  
 eronymi, Basilii,  
 Cyrilli, Origenis,  
 Naz. Epiph. Hi-  
 larit & pleraq;  
 patrum opera in  
 unum collecta.  
 David. Chytraus  
 de stud. Theol.  
 fol. 12.  
 1. Steid. Com. 1.  
 2. pag. 39.  
 V. Nihil plus  
 sanctitatis in-  
 esse Scripturis,  
 quam canis ca-  
 nine aut felinae.  
 See Mr. Vicars  
 his Book cal-  
 led Coleman-  
 street conclave  
 visited, the re-  
 port and proof  
 of it. pag. 33.

bidden to search the Scriptures, *Leb. 3. 39* all the Scriptures; for all  
 Scriptures of Divine inspiration, and profitable, *Eccl. 2 Tim. 3. 16* But  
 for humane writings we are not obliged to be so well acquainted  
 with them, nor to have so much respect unto them: Luther was  
 once so far carryed with a pleonasm of zealous emulation of the  
 honor & utility of the Word of God (above the writings of men)  
 that he w<sup>th</sup> his own Books were burnt, for fear they should be  
 an hindrance to men's more profitable employment in read-  
 ing the holy Scriptures; though otherwise hee was wise e-  
 nough to know how serviceable handmaids to Divinity they  
 may bee, if discreetly used; and for his own workes (1) *whereof*  
 some (for spirituall proficiency) are preferred before many Volumes  
 of the Fathers, hee shewed himselfe so addicted to them, that when  
 by the Popes decree his bookes were burnt, (2) hee in revenge there-  
 of solemnly burnt the Popes Lawes and that papall decree,  
 upon which so severe a sentence, and execution passed upon  
 them.

From his high estimation of these sacred Oracles how low  
 are they fallen in this wretched generation of our's, when some  
 have not been ashamed nor afraid, (which in the uttering, and  
 hearing, wee thinke worthy to bee entertained with the *trem-  
 b'ing of the belly and quivering of the lips of the Prophet Hab. 3. 16.*)  
 blasphemously to compare them in paines of *holmesse* to a most con-  
 temptible part of the *meaneest arequine*.

Wee could (under other titles) make remarkable additions  
 to your Catalogue of errors, of our own times; (as your  
 selves wee doubt not might easily have done.) but that bundle  
 of weeds is sufficient for the present (having occasion under a-  
 nother title to bring in many others) to shew how negligently  
 the garden of the Lord hath been kept, and how subtilly and  
 successfully Satan hath proceeded in his seducement of simple  
 and sinfull people. And therefore as wee proteste we are deep-  
 ly affected with tear and sorrow, for the prevailings of Satan so  
 farr among us: so in the next place we cannot but zealously  
 avow our dislike of Toleration of them.



## S E C T. I I.

**B**Ut here we crave leave clearly to deliver what in judgment and conscience wee conceive and doe desire for this particular.

First, We think it meet that a due distinction be made betwixt error and error, because *Humanum est errare*, and with that (since all men never were nor will bee of one and the same opinion, no more then of the same feature and complexion) it were diligently debated, and judiciously resolved what is the latitude of allowable differences by the Word of God, and how farre the strong ought to beare with the infirmities of the weak, *Rom. 15. 1. Gal. 6. 1.*

Secondly, That the lives of erroneous Dogmatists (though civil or religious) should not gain so much credit or countenance to any dangerous or damnable tenet, as to procure it favour, or protection, for their sakes. For a very erroneous Religion may have some that professe it such as may be commendable for their morall conversation. And though (*x*) *Bellarmin* out of hatred to those hee calls Hereticks (and hee thinks most of Protestants when hee useth that name) say that among *Catholiques* (that is, Papists, in his dialect) there bee many bad, but of hereticks there be none good, wee doubt not to aver the contrary with (*x*) *Aug.* who saith, many of those who are wise and called hereticks, are better then those who with us are held good *Catholicks*: and wee may say the like of Papists, Turkes, yea of heathens, and particularly of (that Sect which is most licentious) the *Epicureans* y *Cicero* saith that *Epicurus* the author of it was a good man, and many *Epicureans* were and to this day are faithfull in friendship, in the whole course of their lives constant, grave, Some of them so live that their life is approved, while their speech is worthy to be refused: and

*Sunt quidem in Ecclesia Catholica plurimi mali, sed ex hereticis nullus est bonus. Bellarm. de not. Eccles. l. 4. cap. 13. Tom. p. 83.*

(*x*) *Multis qui a perie foris sunt & dardarii appellantur, multi & bonis Catholicis meliores sunt. Aug. de baptis. contra Donat. lib. 4. Tom. 7. part. 1. pag. 503.*

*Epicurus bonus vir fuit & multi Epicurei fuerunt & hodie sunt in amicis fideles & in omni vita constantes & graves. Ita virum quidam ut eorum vita probetur, resiliunt oratio. Atque ceteri existimantur melius dicere quam facere, sic hi mihi videntur facere melius quam dicere. Cic. de finib. bonorum & malorum lib. 2. p. 65.*



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as others are observed to say better then they doe, so these doe seeme to doe better then they say. If then the lifes of seducing Teachers, bee alleadged to get approbation of their doctrine; we must say as

Non queritur  
quid natura tua  
consentaneum, sed  
quid disciplina,  
Cicer. ibid.  
a Diligite homi-  
nes; interficite  
errores, Aug.  
contra lit.  
Pet. Denat. l. 1.  
prope fin.  
p. 104. Tam. 7.  
p. 11. 2.

was said unto *Torquatus*, (x) *the matter in question is not what is agreeable to his disposition, but what is the discipline or instruction of others*, not how good the Doctor is, but how sound the doctrine he divulgeth, & if the one be good, the other bad, in such a case, the saying of (a) *Augustine* is seasonable and sutable to both, deal in all mildnesse with the men, but shew no mercy to their error.

Thirdly, For the errors of men if they be such as be not onely contrary to the Scripture, but inconsistent with salvation, both Ministers and Magistrates (we ranke them thus, not in order of dignity but of duty) may and ought according to their callings and places to oppose them; so that they may suppress them: 1. Ministers by discovering of them, preaching, writing, and disputing against them, as the quality of the error shall require: for some doctrines of Religion are such fundamentall Principles,

b Rem, mea sententia minime dubiam,  
argumentando dubiam faciam, Cicer.  
de nat. Deorum. lib. 3. pag. 243.  
c Anaxagoras dixit nivem esse nigram. Cicer. Acad. qu. lin. 2. pag. 17.  
d Inter optime valere & gravissime  
aerari Aristoteli & Pyrrho dixerunt  
nihil interesse, Cicero de fin. Bon. &  
Mal. lin. 2. pag. 58.  
e Aliud iudicium Protagorae, est qui  
pudet id cuius: verum esse quod cuius  
videatur. Cicer. Acad. qu. lin. 2. p. 3c.  
f Cicer. de finibus supra lin. d.

as ought to be privileged from dispute, which (b) though they be most certain may be made doubtful by sophisticall wranglings, and some error (as that of (c) *Anaxagoras* who held snow was black, and that of (d) *Aristoteli & Pyrrho*, whose opinion was that there was no difference between very good health and grievous sickness, and that of (e) *Protagoras* who thought that that is true to every one, which appeareth or seemeth to be true) are so absurd, that they are more worthy to be exploded then debated by any argument of reason, and against

such (saith the f. Oratour,) men have long since left off to dispute; and such surely are many of the fanaticall fancies of our present time.

But such Tenents as may deserve dispute, and may safely be admitted to debate and discussion, (though occasionally both Ministers and other Christians may fall to argument and contestation about them) wee conceive (and thereupon have unanimously resolved for our selves,) that no let conference or dispute

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dispute concerning them bee undertaken by any Minister or other private Christian, without the common consent of the Ministers, and their advice how to order or manage it in the most convenient manner. And secondly, for Magistrates, we hold it to be their duty, (and they are to be put in mind of it by the Ministers if need require) to prohibit the publishing or spreading of false and dangerous opinions, and if they bee published in Bookes and Pamphlets, that they ought to pursue them, with as zeale as hot as fire, that they may bee burned as the Bookes of <sup>e Abderius</sup> *Protagoras cum in principis libri sui sic posuisset de Deo neque ut finis, neque ut* (g) *Abderius Protagoras* were at *Athenis* for his speaking doubtfully of Religion in the beginning of them, and the bookes of curious artes *ut finis, neque ut* as *Ephesus*, Acts 19. 19. and the Bookes of the hereticks, as of non *finis habere dicere. — libri ejus in concione combusti sunt* (b) *Arius* and others, and that the persons of such as are forward to poyson soules with pernicious errours, if when they be forbidden they will not forbear, ought either to be confined, or exiled, as (i) *Abderius Protagoras* was by the Civill authority, *Cicer. de Nat. Deor. l. 1. p. 206.* and no more to be allowed liberty to seduce the soules of men to the belief of damnable doctrines, then those who have the plague sore running upon them to come into all companies, or for furious mad men to bee permitted to walke at large with Swords in their hands to wound and kill whom they meet, if they have a mind unto it. <sup>b Nicep. Calist. l. 8. Eccl. Hist. c. 18. col. 384.</sup> *Atheniensium iussu urbe atque agro exterminatus est librisque ejus ut supra ad lit. g.*

And wee take it to bee the true *Bloody Tennent*, (which might give denomination to the Booke of that title, (though the Authour meant no such matter) & That it is the will of God & *Bloody Tennent*, that since the coming of his Son Christ Iesus, a permission of the most Pagan, Jewish, Turkish, and Antichristian consciences and worships be granted to all men, in all Nations and Countries, and that they are onely to bee fought against, (with that which onely in soule matters is able to conquer) to wit, the sword of Gods Spirit, the Word of God. And (1) that to molest any person, Jew or Gentile, for either professing doctrine or practising Worship meere Religious or Spirituall, is to persecute him, and such a person what ever his Doctrine or practice bee, true or false, suffers the persecution for conscience. Which

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are such maximes of soule-murther as if when hee wrote them, Satan (who most thirsteth for the blood of soules) did not onely stand at his right hand, as *Psal. 119. 6.* but did guide his pen while he wrote such paradoxes of perdition, against which it were an easie task, (if it were any part of our present undertaking)

*m* Mea primum Sententia erat neminem ad veritatem Christi esse cogendum, Sed hac opinio mea non contradicentium verbis sed demonstrationum superabatur. *eccl. p. 195.*

to make good the contrary tenent of *(m) Augustine*; Where hee corrected his former remembrance and lenity towards the erronious by resolving upon better consideration, that men may be compelled to their own good, and overruled when they are in an evill mind, which is the summary contents of his Epistle to Donatus the Donatist,

when cited to the councill hee offered to make away himselfe by the way.

Fourthly, In opposition to the prodigious indulgence forenoted and to the evill effects it may produce (if not opposed by the Magistrates as well as by the Ministers.) We conceive it was necessary for the High Court of Parliament to set forth an Ordinance for the punishing of Blasphemies, as they did the second of *May, 1648.* Whereof the summary Contents which wee think meet to mention in this place are, that all such persons as shall from and after the date of this present Ordinance willingly by preaching, teaching, printing or writing, maintain and publish that there is no God, or that God is not present in all places, doth not know and foreknow all things, or that hee is not Almighty, that he is not perfectly Holy, or that he is not Eternall, or that the Father is not God, the Son is not God or that the Holy Ghost is not God: or that shall in like manner maintaine and publish, that Christ is not God equall with the Father, or shall deny the manhood of Christ, or that the Godhead and Manhood of Christ are severall natures, or that the humanity of Christ is pure and unspotted from all sinne, or that shall maintain or publish as aforesaid, that Christ did not dye, nor rise from the dead, nor is ascended into heaven bodily, or that deny his death is meritorious

*n* The same day the Ministers of Cheshire met at Northwich, and resolved of an Attestation to the Testimony to the truth of Jesus Christ. &c.

meritorious in the behalfe of Believers: or that shall maintain and publish as aforesaid, that the holy Scriptures of the Old Testament from the first of Genesis to Malachi, and of the New Testament from Matthew to the Revelation is not the Word of God; or that the bodies of men shall not rise againe, or that there is no day of Iudgement after death: All such maintaining and publishing of such error or errors is made felony, and the party accused thereof by the oath of two witnesses before any two of the next Iustices, (who in such a case are authorized by the Ordinance, to minister an Oath) or by confession of the party shall by them bee committed to prison without baile or mainprize untill the next Gaale-delivery at which hee shall bee indicted for felonious publishing and maintaining such error. And in case the Indictment bee found, and the party upon his trial shall not abjure his said error and defence, and maintenance of the same, hee shall suffer the paines of death, as in case of felony without benefit of Clergie, and in case hee shall renounce and abjure his &c. Hee shall nevertheless remaine in prison untill hee shall find two sureties (being subsidy men) that hee shall not thenceforth publish, &c. And if after abjuration hee relapse and it bee proved as aforesaid, hee shall suffer death as in case of Felony without benefit of Clergy. And it is further Ordained by authority aforesaid, that every person that shall publish or maintain as aforesaid, that all men shall bee saved; or that man by nature hath free will to turne to God; or that God may bee worshipped in or by pictures or Images; or that the soule of any man after death goeth neither to heaven or hell, but to Purgatory; or that the soule of man dyeth or sleepeth when the body is dead; or that Revelations or the workings of the Spirit are a rule of faith or Christian life though diverse

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from or contrary to the written word of God; or that man is bound to beleve no more then by his reason he can comprehend; or that the Morall law of God contained in the ten Commandments is no rule of Christian life; or that a beleever need not repent or pray for pardon of sinnes; or that the two Sacraments of Baptisme and the Lords-supper are not Ordinances commanded by the word of God; or that the baptizing of Infants is unlawfull; or such baptisme is void, and that such persons ought to be baptized again, and in pursuance thereof, shall baptize any person formerly baptized; or that the observation of the Lords day, as it is enjoyned by the Ordinances and Lawes of this Realm, is not according, or is contrary to the word of God; or that it is not lawfull to joyn in publick prayer, or family prayer, or to teach children to pray; or that the Churches of England are not true Churches, nor their Ministers and Ordinances true Ministers and Ordinances; or that the Church-governement by Presbytery is Antichristian or unlawfull; or that the Magistracy, or power of the civill Magistrate by law established in England, is unlawfull; or that all use of Armes, though for the publick defence, (and be the cause never so just) is unlawfull; and in case the party accused of such publishing and maintaining of any such errors shall bee convicted as aforesaid, he shall be ordered by the said Iustices to renounce his said errors in the publick congregation of the same parish from whence the complaint doth come; and in case he refuseth so to doe, then he shall be committed to prison by the said Iustices, untill hee find two sufficient sureties, that he shall not publish or maintain the said error or errors any more. With this Proviso, that no attainder by vertue hereof, shall extend either to the forfeiture of the estate reall or personall, or the corruption of blood of any such person.

Fifthly,



Fifthly, Though we acknowledge divers of our brethran of the Independent way, to be learned, godly, charitable and kind even to their Presbyterian brethren, (and (o) some of them to be adverse in a great measure to such a Toleration as \* you might truly terme intolerable and abominable, which that Catholick Advocate and Patron (p) of all Irreligious Religions proposeth ) yet as we take the tenet of *Independency* to be an error in it selfe, so doe we find it by sound reason and sad experience to bee, if not the naturall mother, yet such a tender Nurse and Patronesse to h-reticall opinions of all kinds, that to it we may (for a great part ) ascribe the luxuriant growth and spreading of errors, heresies, &c. so far over this Kingdome: as on the contrary the freedome of the Kingdome of Scotland from the like evils ( q )

(which is record d as their happinesse and to their honour ) to the firme establishment of a subordinate Presbyterianall Government among them.

Sixthly, Notwithstanding we are far from the rigorous resolution of (r) B. I. *Larmine*, who is peremptorie for the punishment of hereticks, with death (without any such distinction or difference as is made in the Ordinance of Parliament) (s) affirming also it is a kindnesse to them, to cut them off; because the longer they live, the more errors they will invent, the more persons they will pervert, and so to procure themselves the deeper damnation.

Which conclusion of his we account the more cruel, because of the large extent of the title Heretick, in his sense comprehending all Christians who professe not subjection to his Antichristian Caiphas the Pope. But we conceive the Spirit of Christ breatheth into his, more meeknesse and moderation towards such as are contrary minded, though their simplicity have sometime been so far wrought upon by the subtilty of others as (t) to become mad, against the medicine that should cure them of their madnesse. At whom when wee are moved to bee angry, wee must turne anger into pity as ( u ) *Augustine* did

o Mr. Burroughs in his *learn. cap. 6. p. 30. 32, 34, 35, 36, 37.*  
\* Ten, to the truth, &c. p. 29.  
p In his booke called the Bloody Tenter.

q *Ecclesi. Statian. privilegium rarum in quo ejus nomen apud exteros fuit celebre, quod circiter annos pluri minus 54. (ante an. 1602.) sine subornate hedum heresi intra- ita cura puritate doctrina retinuerit. in print Syntag. Confess. p. 6. edit. Gen. 1612. in q. 1 Heretici incoerigibiles & posse & debere temporalibus penis, atque ipsam mortem multari. Bell. de Laick, l. 3. c. 2.*  
s *Hereticis obstinatis beneficium est quod de hac vita tollantur, nam quod diutius vivunt, eo plures errores excogitant, plures pervertunt, & majorem sibi damnationem acqui- runt. ibid. p. 225. col. 2.*

*Medicamentum nesciunt & insani sunt adversus Anidotum quo sani esse possunt. Aug. Confess. l. 9. c. 4. p. 262. 263.*  
u *Quam vehementer & acri dolore indignabar Manichaei & miserabar eos? Aug. ibid.*

w Sine super-  
bia de veritate  
presumit: sine  
severia pro ve-  
ritate certat.  
Aug. contra lit.  
Fecil. Donatista  
lib. 1. Tom. 7.  
par. 1. p. 104.

did towards the *Manichees*, and when we oppose them, wee must  
as he (*w*) adviseth without pride presume of the truth, and without  
cruelty contend for the truth, not abridging them of any liberty ei-  
ther of opinion or of practise, which may be proved by the word  
of God to be a part of their Christian right. Which we profess  
without all prejudice to such necessary and salutary severity, as  
by just and lawfull authority is already or hereafter shall bee  
thought meet to be exercised upon those, who by their sedulity  
in solliciting to perillous opinions, as by their obstinate per-  
sisting in them may deserve that.

## SECT. III.

Thus far for the first point, how farre you have our consent. We  
are next to shew our reasons why we thus joyn with you,  
both in our judgments and in our publick profession thereof to  
the world. For though we thinke with *Ambrose*, (*x*) that it is  
master of advantage to sort and associate our selves to every good man,  
much more to so many and so worthy Divines as are united in  
your subscription to the Testimony to the Trutch, &c. Yet we  
conceive it will be rather a support to the cause, then a prejudice  
to you, or in us, to any other ( who have appeared in this com-  
pliance before us ( and who might bee so much shorter, as they  
were quicker in their Attestation ) if we put off the reproof of (*y*)  
*Lactantius*, by subjoyning to our former Assent such considera-  
ble reasons thereof as these that follow.

The first we take from the just zeale we ought to bear to the  
glory of God, which is much opposed by error, heresies, and  
blasphemies, and the Toleration of them. For albeit (*x*) *The-*  
*mistus* told the Emperour *Valens*, that variety of Sects tended to  
the glory of God, though they amounted to more then 300, as did the  
opinions of the Philosophers, God is jealous of honour, and as hee  
is but one, so he allowes but of one Lord, one faith, and one  
baptisme, *Ephes.* 4. 5. and being most true and holy, he cannot but  
be vehemently incensed against errors, heresies, and blasphemies,  
especially when they are presented under the name and notion  
of Religion, for then he is twice dishonoured. First, in con-  
tradicting his truth by falsehood, his glory by reproach, and then

x *Phirimum*  
prodest unicuique bono jungi.  
*Ambros. de Offic.*  
l. 2. cap. 20.  
princ.  
y *Sapientiam*  
sibi adignum qui  
sine ullo iudicio  
inventum mo-  
rum probant, &  
ab aliis pecudum  
more ducuntur.  
*Lactant. Inst.*  
l. 2. c. 8. p. 139.  
x *Socr. c. hol.*  
l. 4. c. 27. p.  
336.



then in ascribing erroneous and hereticall opinions unto him as to the author of them, whereas indeed they are the dictates of the Devill. For as (a) *Augustine* well

observeth, the Devill seeing his Temples forsaken, and that mankind began to runne after the name of a Redeemer, or delivering Mediatour, he stirred up hereticks under the name of Christians, to undermine and oppose the Doctrine of Christ. For (b)

Christ in the Gospel confirmed the Law, and the hereticks, as the Marcionites and Manichees (besides others) opposed it. Whereupon they are posed with this question by *Athanasius* (c)

What hath Marcion or Manicheus so done with the Gospel when they abrogate the Law?

And (d) a sort of hereticks called Antitaxiz so far contemned and affronted it, that because the Law said, Thou shalt not commit

adultery, they professed they would commit adultery. And this impure purpose and practise of theirs, they grounded upon an impious principle of their own, holding two Gods, a first and a second, the second (they said) sowed tares, corrupted mankind, and gave the Law, in breaking whereof, they make account they have revenged the wrong of the first and better God, upon the second and worse.

The same Devill which suggested such wild and wicked conceits to them, hath taught some of our times (e) to make the Chappel of Rome the Church of Christ, the brand set in the forehead of the great whore, because it is in the Frontispice of all the Catholique Confessions, as you have noted in your Catalogue. And the Devill *Amanuensis* doubtlesse he was, who not many yeers since wrote the book of

Mans Mortality, which presents to the world a gallipot of poison, for an Alablaster-box of Spikenard, Mar. 14. 3. in which pestilent Pamphlet, are such blasphemous and absurd assertions, as Religion may abhorre, and reason deride; and that such poisonous pills may be swallowed with the lesse suspicion of danger, they are sugared over with prefatory praises; and the doctrine of the immortality of the soul, that it may be distasted and detested,

a Vident Diabolus templa degum desert, & in domum Liberatorum, currere genus humanum hereticos movit, qui sub vocabulo Christiano Doctrina resistent Christiana. Aug. de Civit. Dei. l. 8, c. 51. par. 2. p. 459.  
b Mar. 5. 17.  
Luke 10. 26. and c. 18. 21. 18, 19, 20.  
Mar. 10. 19.

c Epi videri Marcionem & Manichaeum ut videretur, etiam contra Christum. Tert. l. 1. p. 113.  
d Athanasius episcopus contra Marcionem & Manichaeum scriptum, in quo dicitur, Marcionem & Manichaeum ut videretur, etiam contra Christum. Tert. l. 1. p. 113.  
e Amanuensis, Athanasius. scriptum est, Marcionem & Manichaeum ut videretur, etiam contra Christum. Tert. l. 1. p. 113.

b Testim. to the truth, &c. p. 6.

7.

blasphemously reproached, as if it had been rather raised up out of hell, then sent downe from heaven.

And can wee take notice of such notorious and horrid contempts of the truth and honour of our God, and not be so far moved with them, as to testifie our consent with our godly brethren against them? God forbid, yea we hold it our duties in true zeal to his glory, rather to become emulous of the melting spirit of *David*, when he said, *rivers of water run downe mine eyes because men keep not thy law, Psal. 119. 136.* how much more, when they doe not only not keepe the law, but teach men to break and to contemne the law, and as much as in them lieth, to disanull and destroy the law; not only the law of Faith, *Rom. 3. 27.* as this impious miscreant forementioned would doe, but the law of works. Also (the rule of life, which is another law of the same Apostle in the same place) as the *Antinomians* goe about to doe, both contradicting and blaspheming them; as the Jews did *Paul* preaching, *Acts 13. 45.* and the *Anti-Scripturists*, who doe the like against them both, Law and Gospel, as you have shewed in your (f) Testimony; *It is time for the Lord to worke, for they have made void thy Law, Psal. 119. 126.* and for the Lords servants to worke with him, and for him, and to contend for the Emphaticall conclusion of the Apostle, *Doe we make void the Law through faith? God forbid, yea we establish the Law, Rom. 3. 31.* And while many are so lewdly lawlesse, as our late erroneous and hereticall Rabbshakeh's have shewed themselves to be; *We cannot but call to mind the deep sense that King Herakiah had upon the blasphemous reproaches of the Assyrian Generall, when at the hearing of them he rent his clothe, covered himselfe with sack-cloth, went into the house of the Lord, and made other patheticall expressions, which shewed how much he was perplexed for the dishonour of his God thereby, Isa. 37. 1-4.* Nor can wee but desire and endeavour to be affected (as he was) with due proportion to the impieties and provocations of our present times, and to give such demonstration thereof as the cause requireth, and the opportunity affordeth.

And though Ministers be inferiour to Kings in honour, yet in zeal to the glory of God they should not be second to any, how great soever, but Fore-men rather as the Levites were, who  
(when

f Testim. to the  
truth, &c, p. 5.  
15, 16.

(when God was dishonoured by that stupid Idolatry, in making and worshipping the golden calfe, and *Moses* demanded *who is on the Lords side*, Exod. 32. 26.) came with their swords by their sides and did present execution upon the principall transgressors, and albeit we be no such sword-men as they were, nor have any thing to doe with bloody sacrifices as they had, yet we are not without our weapons (which may bee of use for conviction, though not as those in their hands, for execution of such as are injurious and blasphemous against the glory of God, as that Idolatry was, and our modern heresies are) with our tongues and pens we may plead for the propriety and purity of Gods honour, against all who any way seek to oppose or eclipse it. And remembering how great the zeale of *Moses* was to the glory of God, when rather then the Heathen should have any occasion reproachfully to misreport his judiciall proceedings with his people in the wilderness, Exod. 32. 12. he wisheth that his name might be blotted out of Gods booke, ver. 32. We take it to be but a slender testimony of our zeale to the glory of our Maker and Redeemer to subscribe a printed Testimony to the truth of Christ Jesus. Nor should we thinke it too much (if there were cause to require such a service at our hands) to set forth a \* just \* volume for vindication of his glory, against the hereticall traduement of this wicked and wretched age wherein we live.

Sacr. II.

As we are called Divines and under that Title and in relation to our great and gracious Lord (whose Ambassadors wee are, 2 Cor. 5. 20.) we stand obliged to be affectionately sensible of every thing wherein his honour is concerned; So in our relation from him to the people as watch-men over their souls; Heb. 13. 17. we may take a second reason from the tender care we ought to have of their eternall welfare; which must needs be deeply endangered by such erroneous, hereticall and blasphemous opinions as have been too boldly divulged, and but too tamely tolerated in our dayes.

The Apostle and Disciple whom our Saviour especially loved, professed in his epistle to *Gaius*; that his *had no greater joy then to*

\* Betwixt the penning and printing of this Attestation, there came forth a briefe yet sound confutation of errors, W. in the name of the Ministers of Devon. Printed by William Dugard for Ralph Smith.

heare that his children walke in truth, 3. Epist. of John v. 4. It must needs then be one of his greatest griefs to heare that they wandred and went aside out of truths high way, to by-paths of errors and heresies. For the word of heretickall seducers fretteth or eateth into the soul as a canker, or (as the originall hath it) a Gangrene, 2 Tim. 2. 17. doth the body. Which (g)

*Non* enim Gangrenē est, quā ex magnitudine inflammationis fieri mortificationes, quā nondum imere facte sunt: nam cum omni membrum affectum est et mortuum, ut punctum vel scitum vel adussum non sentiat, quā pariter, statim recidere oportet quae sanam partem vicinam attingunt. *Galen. de art. Curat. Tom. 6. operum. col. 403.*

a man of blood, who dayly is guilty of the blood of soules, and so should we be, if we should be silent when we have a strict charge to watch over them, to forewarne them of their danger, that they may take heed of it, and we conceive this way of warning may be very usefull, as a common shout of the Shepherds together, against the Wolfe in Sheeps clothing, though a Lion fears it not, *I say 31. 4.*

Thirdly, A third reason which engageth us to a publick attestation of those truths whereunto you have given testimony, and the disclaiming of errors as you have done, is the respect which of duty we ought to bear to the publick welfare of the Kingdome, both in point of safety and of honour. First, for safety, and that from a double danger, the one of corruption of faith,

faith, society, and civill justice; (l) for if piety towards God be taken away, ( and with toleration of all opinions in Religion, it cannot consist ) as the Roman Orator inferreth, faith and that excellent virtue Iustice which upholds humane society, will fail, for the administration whereof, the decision of differences, and the stinging of strife is resolved in the Testimony of an oath; as the Apostle sheweth, Heb. 6. 16. And what assurance of an oath, if it be not rooted in Religion, & how unstable will that root be with many, when they are subject to be shaken with multiplicity of windes of erroneous doctrine? Eph. 4. 14. The other danger is of the ruine of the weal publick, which is hastened & sometimes suddainly brought on ( to the destruction of Cities ) by evill studies, and evill doctrines; ( m ) *Heathen yet very prudent Moralists have observed*, although perhaps they were not so wise as to know the radicall or originall cause thereof, which is the just judgement of God; for the wickednesse of men in particular, for their licentiousnesse in fond and false opinions, and impious practices. And for the honour of our Church and State, how much is it impeached both at home and abroad, by the infamy of so many errors, heresies, and Sects as have been, and yet are, too much tolerated among us? What a shame and reproach is it to our nation at this day to see it in print from beyond sea, and that not by a Papist; but ( n ) a Protestant Divine, That England within this four yeeres is become the sinke and lake of Hydra for all errors and sects, no Province from the beginning of the world, in so short a space, hath brought forth so many, so monstrous heresies, as England hath done. Against these two great evils both of danger and disgrace, the best remedy and apologie we can hope for is this, that publick persons doe openly professe against errors and heresies. The Parliament hath done it thrice in most publick manner; once in their first Declaration, where they say (and a worthy Member of the Honorable House of Commons remembers them of it, in an epistle dedicatory to them,) It is far from our purpose to desire to let loose the golden reines of discipline and government in the Church, to leave private persons, or particular congregations, to take up what forme of Divine service they please, for we hold it requisite, that there should be throughout the whole Realm a conformitie to that Order, which the lawes enjoyne, according to the word of God. Secondly, in their

1 Hand scio an  
pietate adversus  
deos sublata, fi-  
des etiam & so-  
cietas humani  
generis, & una  
excellensissima  
iustitia virtus  
solatur. Cicer.  
Tusc. quæst. lib.  
1. p. 197.

m Vetus Græcia  
longe providens  
quam sensim  
perniciēs illapa-  
sa civium animos  
malis studiis,  
malisque doctri-  
nis, repente totas  
civitates everte-  
rit. Cicer l. 2. de  
legibus p. 330.  
med.

n Anglia hinc 4.  
annis facta est  
colluvies &  
Lerna omnium  
errorum & se-  
dæmonum: nulla a  
condito orbe,  
Provincia tam  
parvo spatio tot  
monstrorum here-  
ses protulit. At-  
que hæc Honorius  
Regius Com-  
mentar. de statu  
Eccles. in Anglia  
p. 1. præfat.  
o Mr. Leigh  
Ep. ded. before  
his treatise of  
Divin. p. 6.

*An Attestation of the Ministers of Cheshire.*

Ordinance of the 4. of February, 1646. for a day of humiliation of the whole Kingdome in regard of the growth of those wicked windes of error, &c. Which being worthy of perpetuall remembrance, that it may not bee lost in a loose sheet, (for the glory of God, and honour of the Parliament) we conceive it convenient wholly to insert in this place.

*Die Iovis 4. Feb. 1646.*

**An Ordinance of the Lords and Commons Assembled in Parliament, concerning the growth and spreading of Errors, Heresies, and Blasphemies, setting apart a day of publique humiliation to seek Gods assistance, for the suppressing and preventing the same.**

WE the Lords and Commons Assembled in Parliament of England, having entered into a Solemn League and Covenant, to indeavour sincerely, really, and constantly, the Reformation of Religion, in Doctrine, Discipline and Worship: and the extirpation of Popery, Superstition, Heresie, Schisme, Prophanenesse, and whatsoever shall bee found contrary to sound Doctrine, and the power of godlinesse, and having found the presence of God wonderfully assisting us in this cause, especially since our said engagement in pursuance of the said Covenant: Have thought fit (lest wee partake in other mens sinnes, and thereby bee in danger to receive of their plagues) to set forth this our deepe sense of the great dishonour of God, and perillous condition that this Kingdome



domes is in, through the abominable blasphemies, and damnable heresies vented and spread abroad therein, tending to the subversion of the faith, contempt of the Ministry, and Ordinance of Iesus Christ: And as wee are resolved to imploy and improve the utmost of our power, that nothing be said or done against the truth, but for the truth, so wee desire that both our selves and the whole Kingdome may bee deeply humbled before the Lord for that great reproach and contempt, which hath beene cast upon his name and saving truths, and for that swift destruction, which wee may justly feare will fall upon the immortal soules of such who are or may bee drawne away, by giving heed to seducing spirits. In the hearty and tender compassion whereof wee the said Lords and Commons Order and Ordaine, that Wednesday being the 10. day of March next, be set apart for a day of publique Humiliation, for the growth & spreading of erras, heresies & blasphemies, to be observed in all places within the Kingdom of England, & Dominion of Wales, and Town of Berwick, and to seek God for his direction and assistance, for the suppressing and preventing of the same; and all Ministers are hereby injoynd to publish this present Ordinance upon the Lords Day, preceding the said tenth day of March. Ordered to bee printed, and copies to be sent abroad by the Members that serve for the respective Counties, Cities, and Burroughs.

H. Elsynge Clr. Parl. D. Com.

Thirdly, by their Ordinance of the 2. of May, forementioned for the punishing of Blasphemies and heresies, which wee presume had been sooner set forth, if the distempers of the times had not defrauded them of fit opportunities for such a publication, and the Ministers doing their parts to the same purpose to cry down errours, &c. by preaching and writing against



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gainst them, there is the lesse cause to feare a publike guile and perill of the Kingdome, and a fairer defence against the imputation of reproach, though they bee not so farre suppressed as they should bee.

Fourthly, A fourth reason why wee thus publicly professe against errors &c. with you is, because of the *subtily*, *sedulity* and *pride* of hereticks; 1. For their *subtily*, they are as *Paul* said of *Elymas*, full of all *subtily* (though but the children of the devill) as hee calls him *Act. 13. 10.* for the (p) Devill their

p Hostis noster  
cui mille nocen-  
di artes, Epist.  
Paulini & The-  
rassia Augustin.  
Aug. 31. p. 133.

p τὸ ἄνδρ' ἐν  
ὅσῳ κέρει, καὶ  
ἐν ὅσῳ δόξῃ  
ἐν ὅσῳ ἐν ὅσῳ  
Gr. Naz. orat.  
33. Tom. I. p.  
535.

r Philip. Ale-  
gambe Biblio-  
theca, Scriptor.  
Societ. Iesu. pas-  
sim.

τ' Ἄνδρ' μὴ πάντας τοὺς αὐτοῦ ἀπο-  
λόγους ἀντιτάσσοντες, ὁρῶμεν ἵνα  
Greg. Naz. orat. 46. p. 72 I.

Hostis noster iam variis expug-  
nandis est telis quam oppugnat in-  
fidis. Ep. Paulini & Theras. Augu-  
stino. Aug. Ep. 31. p. 133.

an Impostor in his time (q), *W* bysaith hee dost thou gather toge-  
ther as the fish of a sinke into one gulfe every vaine and light minded  
man, not worthy indeed of the name of men, and by *subtily* of  
speech, having made them more and more effeminate, hast set up a new  
shoppe of impiety, and by abusing their madnesse, hast craftily contrived  
an harvest of advantage to thy selfe? 2. For *sedulity*, as the Devill  
is a perpetuall Peipatetick continually going to and fro in  
the earth, and walking up and downe in it, Iob 1. 7, 1 Pet. 5. 8. So  
his agents and emissaries hereticall teachers (as our Saviour said  
of the Scribes and Pharisees) compasse Sea and land, to make  
a proselyte, *Matth. 23. 15.* Thus doe the Jesuites at this day,  
(r) as one of their own Order sheweth by manifold examples: and  
both they and other seducers came of late from forain parts  
to sow their tares of errors in our fields. 3. For *pride*, they  
are many of them of the high mind of *Eunomius* the heretick,

whom it would not suffice, (as the same ancient  
Orthodox (s) Doctor observeth of him) to bee of  
some account, and to have a number of Disciples, but  
hee tooke it for a detriment to himself, unlesse he might  
draw all to destruction, after him. The considera-  
tion hereof may give us just cause to cast about  
(t) to overcome them in many wayes, as they come

to assaults or oppose the truth: and we conceive this way of unanimous  
discovery and detestation of errors, &c. to be of great moment,  
to that purpose.

Fifthly,

S E C T. III.

**F**ifthly, A fifth reason, why wee thinke it requisite thus to expresse our selves opponers to errors, &c. is, because of the common people, who by their levity and inclination toward vagrant speculations, as (v) Calvin calls them, are apt to bee deceived by such imposters as without feare, or wit, or learning, or dexterity draw such disciples after them; and as they are willing to bee deceived, soare they wilfull when they are deceived.

For the first, the observation of (w) Hieron hath bene verified in divers ages (ours for one,) that nothing is so easie as to deceive the vile vulgar sort, with a voluble tongue, who admire every thing so much the more as they lesse understand in, and it may be their Teachers doe not understand themselves, for (x) some of them, as hee saith, are Masters of the ignorant, before they have bene scholars of the Learned. And they are not more ignorant then confident, and obstinate too, as the (y) Orator observeth, so what discipline sever they are carryed as with a tempest, so that as to a rock they stick, and they (z) read onely what is written on their own side, not vouchsafing a view of any thing against it, and so condemning the innocent without taking cognizance of their cause. That's the manner of many seduced Disciples amongst us, who are well acquainted with short seducing Pamphlets, but will neither bee at cost nor paines to read full and solid discourses made in confutation of them, and many times they are, or pretend themselves ignorant, that any such are extant, as if they had (a) resolved rather to erre with some, then to thinke right with others. Of this pertinacious persisting in error, Augustinus rendereth a double reason, or cause rather, (for reason it hath none) every one is ashamed (b) (saith he) to part with an evill opinion, lest hee should bee thought unconstant,

v Tanta plerisque istillat vagarum Speculationum cupido, tantaque levitas circumagitur, ut facile sit impostoribus, quorum nec ingenio nec gratia Calvin expl. perfidia Valentin. Genil. apud. p. 672.

w Nihil tam facile est, quam vilem plebeculam lingua volubilitate decipere, quia quicquid non intelligit, plus miratur. Hieron. ad Nepotianum de vita Clericorum. Tom. 1. p. 70.

x Primi imperiorum Magistri quam doctorum discipuli. Hieron. ad Demetr. Tom p. 14.

y Ad quorum discipulum quasi tempestate delati ad eam linguam ad Saxum adhaerescunt. Cicero. Acad. qu. lib. 2. p. 4. fin.

z Vestra solum legis, vestra amat, quod os causa incognita condemnatis. Cicero. de nat. Deor. l. 2. p. 226.

That's the manner of many seduced Disciples amongst us, who are well acquainted with short seducing Pamphlets, but will neither bee at cost nor paines to read full and solid discourses made in confutation of them, and many times they are, or pretend themselves ignorant, that any such are extant, as if they had (a) resolved rather to erre with some, then to thinke right with others. Of this pertinacious persisting in error, Augustinus rendereth a double reason, or cause rather, (for reason it hath none) every one is ashamed (b) (saith he) to part with an evill opinion, lest hee should bee thought unconstant,

a Errare, magis lo cum Platone quam cum istis vera sentire. Cicero. Tusculanae quaestiones. l. 1. p. 222.

b Erulesci quisque praevidemur sementiam, ne aut inconstans putemur, aut diu errasse se ipso iudice reneat. Aug. ad Degratias Epist. 48. p. 214.

or be made, by his amendment, a condemning Judge against himself for having continued so long in his precedent error: though of some wee may say, that they are very fickle as well as very false in their opinions, affecting as (e) Irenæus noteth, to

c Affectant per singulos dies, novum aliquid advenire. Et significare quod nunquam quisquam excogitavit. Irenæus adv. Hæres. p. l. cap. 18. p. 111.

d Univerſe terre Elleborum non fuisset ad expurgandum, ut evomant tantam stultitiam. Ven. ibid. cap. 53. p. 210.

e Elleborum medetur vertigini, melancholicis, insipientibus, lymphaticis, Plin. Nat. Hist. l. 25. ca. 5. 367.

f Principi sapientiæ gradus est falsis intelligere. Laſt. Just. l. 1. cap. 22. p. 104.

find out some new thing every day, to bring forth somewhat that hath not bene thought of by any one before them; in regard hereof, though some may bee so farre gone, in erroneous and irreligious folly and frenzy; that as (d) Irenæus saith, all the ellebore in the earth (a (e) sovereign antidote against brainstake distempers) will not recover them to their right mindes. Yet since (as (f) Laſtanius noteth) the first degree of wisdom is to know what is false, those that are not at all, or not deeply tainted with any of them, may become wiser by your Catalogue of errors, &c. And by the common consent of

Ministers contesting against them, may be more confirmed in the Orthodox Faith.

Sixthly. Wee take the zeale of the antient Fathers for a reasonable inducement, for us thus to appeare in opposition to errors, &c. as of the (g) 318. Fathers assembled, Anno 325. in the first counsell of Nice, specially for the suppression of the Arian heresie, where (i) Arius was condemned by a common Vote, and so were other hereticks in other counells. But we consider not onely their number, and consent as a motive unto us, for what wee now present to your view; but take it, for an incentive for more fervour in our Detestation of heresies,

that some of them have opened their mouths in severe censures, and vehement reprehensions of them, as Polycarpus (who lived in the time of Ignatius the Disciple of Iohn the Evangelist) and outlived him, though he dyed a Martyr. (k) When Arrian the hereticke would have him take knowledge of him, I know thee (said he) to bee the first borne of Satan. (l) Some of them have stopped their cares at the re-

hearfall

g Bm. Tom. I. Conc p. 322.  
i Epiph. Hæres. 69. Aug. Hæres. 49.

k Polycarpus Marcioni aliquando occurrenti sibi dixit, Cognosce nos, respondit, Cognosco te esse primogenitum Satanae. Irenæus. adv. hæres. cap. 3. p. 223.

Simile etiam de Polycarpo refertur ad Florinum ex Eusebio l. 5. c. 19. addit oper. Irenæ. p. 510.

l Quidam (j. e. sancti in parvibus) si aliquis annuntiaverit, eiqua ab hæreticis non invenit sunt, statim conculcantes aures, longe longius fugerunt, ne audire sustinerent blasphem. colloqu. De hæ. adv. Hæres. l. 3. cap. 4. p. 242.

hearsall of hereticall inventions. (m) Hieron. Being to repeat a hereticall baptism, *vide his auditory populi carere; left by hearing it, they should bee polluted with impiety.* By which Preface hee prepared their hearts to an hatred of it, and then though they heard it, they were the lesse in danger to bee corrupted by it. And for this Author he was so farre both from partiall and timorous silence towards any whom hee held for a heretick, that when hee was moved to moderation to such kind of men, his answer was this, (n) *In one thing I cannot consent unto thee, that by sparing of heretickes I should not shew my selfe to be a Catholicus, if that be a cause of discord, the I can, but hold my peace against such persons I cannot.* And if he were sometimes too rough and ruffled too much against such as were opposit to him in opinion (though on this side heresie) as indeed hee did against *Vigilantiis* (for which he is justly taken up by (a) *Erasmus*;) yet both he and the most of the ancient Fathers of best account, as *Irenaeus*, *Cyprian*, *Epiphanius*, *Ambrosius*, and *Augustine*, were such zealots against errors, especially hereticall and blasphemous opinions, that having so great a cause and so faire an occasion to declare our dislike of them (as you have done) wee might bee judged degenerated sonnes of such Reverend Fathers, if wee should not joyne with our venerable, Brethren as now wee doe, in a Protestation against them.

Seventhly, Wee tooke into our thoughts the Synod at *Dort*, against the *Arminiens*, and the Attestations of other Divines thereto, (who were not called to it, or not permitted to be present at it,) as an inimitable example for consentent testimonie of Ministers against errors, &c. It will not, we hope, seeme an impertinency, in this place (since the cause is the same, though the persons bee of a farre higher ranke) to rehearse the Declaration of King *James* in his prosecution of a complaint to the States of *Holland*, against *Contra Rem Vorstius* a wretched heretick, or rather *Atheist*, (as hee calleth him) whom hee would not indure to bee harboured in a neighbour Country, much lesse in any of his own Dominions. For thus may such an Instance reasonably induce us to a publique profession against errors, &c. and the

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As of Peter  
Du Moulin and  
others, who  
gave their assent  
in writing to  
the Synod,  
though they  
were not at it,  
q Declaration  
against Con-  
rad Vorst. p.  
349.

toleration of them: if a King were so zealous against the Toleration of one particular man infected with unsound principles, and at such a distance from danger to his owne people (though hee might bee the more zealous as hee was intitled, Defender of the Faith), (r) *contrary faith* to that which in that stile was first intended: Should not Gods Ministers be awakened and quickned zealously to contest against Domestick Seducers, by whom their flockes may bee in danger to be destroyed?

Eightly, If we should not be very apprehensive of the prejudice and reproach of Divine truths, and Doctrines of Piety by the multiplicity of erroneous opinions, heresies, blasphemies, and perjuries in the breach of Covenant, and the toleration of them; Wee will not say (as some have hyperbolically spoken of the supply of their own silence, (s) *That the stones of the streets and tiles of the houses would cry, should they hold their peace*, but we conceive that heathens might rise up in judgement against us and condemne us, for if wee should bee mute (while heresie is so loud) they would bee found more faithfull to a false Religion then wee to a true. What the morall sort of such men have both said and done for their Religion (as for the Greeks, Plato and Plutarch, for the Latines, Cicero and Seneca,) would make up a copious accusation of our Laodicean Neutrall or mere nominall Christians of this age; Wee may have enough to our purpose out of one of them, even Cicero, whom because hee was both a prudent Moralist and an eloquent Orator, and well read in the best Authors of both Languages, we may present as Speaker for the rest; and of him we may learne to take heed how wee make light of any peece or particle of Religion,

where (t) hee saith, that Religion is no better then altogether abandoned, if it bee not every way and intirely maintained: and for making conscience of an oath or Covenant, wee may observe much of his well meaning this way by his definition of an Oath, and the obligation upon it, (v) *an Oath* (saith he) is a religious affirmation, and of what a man so affirmeth God is witnesse, and with God his own mind, (that is, his conscience,) (w) then which God hath given nothing unto man more Divine, and (x) what is so witnessed, affirmed, or promised, must be kept, though to a man's losse, yea though to the losse of a mans life,

r Henry the 8.  
had that sent  
him by the  
Pope for wri-  
ting for Popery  
against Mr. Lu-  
ther For. Mart.  
vol. 2. p. 74. c. 2  
nu 20 Speedi  
Chron. in H. 8.  
19. cap. 2. l. par.  
38. 39. p. 106. 7.  
f. Mr. John  
Goodwin, Stion  
Colledge visit-  
ed, page 26.

Aut undiquaque Religionem  
tolle, aut usquequaque conserva.  
Cicer. Phil. 2. fol. 239. b. 1.

his jurandum est affirmatio  
Religionis Deo teste. Cicer. de  
officiis p. 404.  
nov. Consultatio dicenda. Jener-  
sia monitum est adhibere re-  
flempensede sua inquit nihil ho-  
mini dedis. pph. deus divinitus  
Cicer. de officiis l. 3. p. 395.

x Quod affirmare Deo  
teste promiseris tenendum. ibid.  
p. 404.



life, and hee commendeth the couragious and conscientious resolution of *Regulus*, who taken Captive in the first Punick Warre was sent to *Rome*, for an exchange of prisoners, which if hee did not effect, he was upon oath by his return to render himselfe into the hands of his enemies, and

(y) when hee had given his opinion, that it was not expedient for his Country men to give back their captives, for his oathes sake, and against the dissuasion of his friends he came back to suffer punishment by his enemies rather then hee would falsifie the faith he had given to them. (z) And ibongh he were killed hee was in a better condition (saith *Cicero*) then if hee had stayed an old perjured, and consular Captive in his own countrey. And that wee may know that heathen Romans are more to be trusted (as more true of their words) then Popish Romanists at this day, hee condemnes their tenet who hold that faith with an infidel (or as they say, with an heretick) is not to be kept, and hee bids them that are of that opinion take heed (a) that they make it not a lurking place for perjury, whereof a man should not be guilty though it were to advance the welfare of the Common weale: for he holds there be degrees of the duty of man, the first to God, the second to his Country, and the third to his parents, and then to others according to their rankes, so that Religion must have the first place, and by Religion, (especially by religious taking and keeping of oathes and Covenants) humane societies are secured and preserved. (b) How many things (saith he) are confirmed by an Oath: of how great safety are considerations of Religion? how many hath the fear of Divine vengeance withheld from Pillary? how holy is the society of Citizens among themselves, God being interposed both as a Judge and as a witness betwixt them? Upon this ground, minding to gaine extraordinary credit and confidence, to an Epistle which hee wrote to *Licinius* (c) he desired him to believe there was the force of a Covenant in it, not of an Epistle, wherein what hee promised, he meant most holily to performe. And touching Toleration of impious opinions, we may know what his mind was, by that hee reporteth and approveth of *Protagoras* Bookes

y *Captivos reddendos in senatu non censur, deinde cum retineverunt ab amicis ad supplicium redire maluit quam fidem hosti datam fallere. Ibi. lib. 1. p. 356.*

z *Cum vigilando necabatur, erat in meliore causa, quam si domi senex captivus perjuris et consularis remansisset. Ibi. l. 3. p. 404.*

a *Si sibi summi nullam esse fidem que infideli data sit, videtur ne quaterat latere perjurio. Cicero de offic. l. 3. p. 404.*

b *Quam multa firmanur juramentis? quanta salutis sunt fœdera Religionis? quam multos Divini supplicii metus a scelere retrahunt? quinque Sancta societas civium inter ipsos, atque immortalibus interpositis tum iudiciis tum rebus? Cicero de legibus. l. 2. p. 326.*

c *Non literas velim existimare fœderis habituras esse vim non Epistola, neque ea qua tibi promissa ac receptio sanctissime esse observantur. Cicero. Ep. ad Licin. l. 5. p. 50.*

Cicer. de nat.  
deor. l. 1. p. 206

being burned, and himselfe (for speaking doubtfully of the Deity) banished, and this by the sentence of the Judges of Athens, so that we may see the zeal of the most eminent, both *Greeks* and *Romans* in this example, who though they were Barbarians to one another (especially the *Romans* to the *Greeks*, *Rom.* 14. 15.) wee that are Christians should bee more unworthy and much worse then either (our greater light adding much to the aggravation of our guilt) if wee should not deeply take to heart the dishonour of God by errors, &c. and the toleration of them, and willingly put to our hands with our Reverend and godly Brethren, in a Testimony to the truth of Jesus Christ, and to our Solemn League and Covenant made against them.

### SECT. IV.

Ninethly, Wee conceive it the more requisite thus to appear in profession of the same truths and opposition of the same errors, &c. with you, lest we should incur a double danger, the one

p. Plerumque ab aliis docendis aliquando etiam objugandis male dissimulantur, quia peccatis eorum dumdam libus parant, jure cum in temporaliter flagellantur, quando in aeternum minime puniuntur. Aug. de Civ. Dei l. 6. p. 28. e. Vel cum laboris pignus, vel os eorum verendum offendere, vel cum eorum inimicitias devitemus, ne impudant et nocent. Ibid.

of *sinne*, the other of *punishment*; the *sinne*, wee would bee loath should bee charged upon us, is a treacherous or timorous silence, (like that condemned by the Prophet *Jeremy* in his time, chap. 9. verse 3.) when there is just occasion or rather urgent necessity to declare our minds in the cause of our Saviour Christ, as you have done. The *punishment* wee have cause to feare (if we should be afraid thus to discover the dictates of our consciences) is twofold, the one *spirituall*, the other *temporall*, the former no lesse then the great curse of *Ananias* & *Sapphira* for lacke of love to our Lord Jesus Christ; 1 Cor. 16. 22. for what love beare wee to him, if wee forbear to witnesse a good confession for him or his truth, when so many false witnesses are risen up against them both? and for *temporall punishments*, wee may according to the observation of (d) *Augustine*, justly expect a share in them, with those whose great provocations of Gods wrath, doe most procure them by a silent consent or connivance towards the wickedness of the times wherein wee live, (e) whether it proceed of negligence, or baseness, or feare lest their enemy (whom by discharge of our duty we may offend) should either binder our good or doe us hurt.

There may bee another cause of a worse kind then any of these, viz. a Politicke neutrality, when men suspend all appearance of engagement on either side in any publicke breach or division,



division; and resolve to bee more spectators of a quarrell untill they see which way the success is like to be swayed, that they may make advantageous conditions for themselves, with the prevailing party. Which the wise (S) Governour and Law-maker of the Greeks (though having no more in him than heathen morality) so farre detested, that hee branded them with a note of infamie, who in civile discord and sedition sat still, and did not joyne with those, that tooke the justest cause, and hazard themselves with such, rather then looking on, (without putting themselves in danger) to see which of the contenders should have the Victory; Which whether cowardly or cunning reservation and suspence, wee take to bee deeply condemned in our Solemne League and Covenant, under the termes of *Detestable indifferencie or neutrality*: and should wee bee guilty of the breach of it by keeping silence when just occasion and convenient season invites us to an open profession of the truth of Jesus Christ against errors, &c. the sinne of *Tyrus* would make us liable to the Judgment of *Tyrus*, for not remembering, or not regarding the brotherly Covenant, *Amos 1. 9.*

Tenthly, and lastly, as we conceive it very reasonable in respect of what wee have already pleaded for publication of this our profession of the same minde and meaning with you concerning errors, &c. So wee hope it is very seasonable at this time to doe it since wee perceive by the humble representation of the Commissioners of the Generall Assembly, to the honourable Estates of the Parliament of Scotland, that they make our taking of the Covenant and giving Testimony against the errors, &c. a weighty argument against the waging of a new Warre betwixt their Kingdome and ours, their words are these,

"Wee are not convinced of any just ground for a new  
"Warre against that Kingdome in that which hath bene  
"instanced by your Lordships, especially for that the Co-  
"venant was taken by the representatives, and other chief  
"Corporations in England, whereupon the Generall Assem-  
"bly and Parliament of this Kingdome have frequently  
"mentioned in their Acts, Letters, and Declarations, the

"union

Published  
Apr. 28. 1648.  
But it came not  
to our hands,  
untill the latter  
end of May.

ibid. p. 78.

# An Attestation of the Ministers of Cheshire.

"Union and Conjunction of both Kingdomes, by Solemne  
 "League and Covenant, neither are wee without hopes (if  
 "things bee carried on in a faire and right way) that the  
 "Kingdome of England may be brought to a further length  
 "in the performance of this duty. Whereof wee are the  
 "more confident, because of the famous and frequent  
 "Testimonies given to the Covenant, and against errors,  
 "Etc. by the Ministry in divers Provinces in En-  
 "gland.

Which witnesseth their wonted prudence and piety by some  
 of us observed in their Honorable and Reverend Commissioners  
 sent unto this Kingdome, for the preventing of a breach among  
 Covenanted Brethren.

And as our Brethren of Scotland are not convinced of any  
 just ground for a new Warre by their Arguments who would  
 raise it in their Kingdome against ours, to wee for the same  
 reasons (with some additionalls of moment advancing to an  
 higher degree of evidence and assurance, (b) since their humble  
 Representation was printed) are convinced, that there is no  
 just warrant for such a Warre as the enemies of our peace and  
 safety would enkindle among us, under the opposite Titles of  
*Presbyterians* and *Independents*.

For, for the most and weightiest differences betwixt them,  
 wee conceive a Parliament of Legislative Senators and an As-  
 sembly of Divines are fitter to decide them then two opposite  
 Armies: for the rest we had rather be resolved then determined  
 by the Long Robe then by the Buffe Coate, by the Judges of  
 the Law, in a deliberate way of inquiry and tryall, then by  
 (i) lawlesse swordmen in a way of hattle hostility and violence,  
 which will allow of no leisure for distinction of causes and per-  
 sons, nor for conviction of errours or offences before execution.

## S E C T. V.

**A**nd though the breach of Covenant bee pretended as a  
 just provocation for unsheathing the Sword in a second war  
 (and

q For it bare  
 date the 28. of  
 Aprill, and the  
 penall Ordin.  
 against Heref.  
 passed the 2. of  
 May.

i Inter arma  
 silent leges.

(and God we confesse may as hee threatneth, *Levit. 26. 25.* send a Sword to avenge the quarrell of his Covenant) yet (as the fore-mentioned Commissioners well observed) the Covenant is rather ratified and confirmed then violated by the Representatives and Ministers of the Countie, or Provinces (as they speake) whose owning and avowing of it, is more considerable for keeping of peace betwixt the two Kingdomes then the neglect or contempt of it by others, for breaking out into a new Warre.

And wee are assured that such a Warre as some would stirr up and earry on under pretence of asserting the Covenant against Independent Sectaries and Hereticks, would make the breaches of the Covenant wider both in the *Doctrinall* and *Practicall* part thereof.

For, first, for the *Doctrinall* part, though many errorrs were brewed in the Bishopstimes (by occasion of their tyranizing rule over the consciences of Christians which made them sneake into corners, where ordinarily the truth dwelleth not) yet those and many others have beene more boldly broached and more generally propagated by the progresse of Warre, and under the protection of the Sword they who hold and publish them, make account they may bee more secure from censure and restraint, then in times of peace they can expect to bee.

And for the *practicall* part (which is too much slighted by most, while the other is in a manner onely insisted on) as that it is *our true and unfeigned purpose, desire and endeavour for our selves and all others under our power, both in publique and private in all dutie wee owe to God and man, to mend our lives, and to goe before one another in the example of a reall Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Kingdomes in truth and peace.* Can this bee expected by the Warre now projected? can wee hope for any helpe towards the restraint of prophanenesse, and promotion of the power of godlinesse, by such an art as consisteth, (as *(k.) Erasmus* noteth) in burning of houses, hattering downe of Churches; violation of Virgins; spoiling even of those that are in misery, killing of the innocent; &c. May wee not rather feare, that a Civil War of the second Edition, will bee set forth like a Masse Booke in red and black letters of

1 *Mat. 12. 45.*

*m* Ego nihil aliud conjectare possum quam illos agi malis furis, scilicet q. totos malo demoni & miseria devovisse. *ibid. p. 32.*

*n* Deus hereticis hereticos commisit ut Catholicis tacentibus se mutuo conficiant. *Genebr. Chronogr. l. 4. p. 766. inter an. 1572—74.*

*o* Deus bone! quantos & quam jucundos lusus praebemus, quasi illis locaverimus operam nostram. *Calv. Ep. Melanthon. p. 55.*

*p* Septima nota est: unio membrorum inter se & cum capite. *Bellarmin. de notis. Eccl. l. 4. c. 10. Tom. 2. p. 78. col. 2.*

*q* At heretici dissentiant & unus habet alium pro heretico. *Bell. ibid. p. 80. col. 2.*

cruelty and uncleanness much corrupted & augmented, and that if the *(1)* evil Spirit cast out return upon us, hee will bring with him seven other Spirits more wicked then himselfe, and so should they prevaile, (which God forbid) our last state would be worse then the first, *Matth. 12. 45.* Can we look for any better of such as are impetuously spurred on, (as the same *(m)* Author saith of them) by wicked furies, as if they had devoted themselves to devillish malignity and misery? and if such a destructive hostility should be prosecuted, as some purpose it, what ever become of the sectaries and hereticks (most spoken of) the grand hereticks of the Popish faction would bee much encouraged and advanced by it: for if the most zealous Antipapists should assault and slay each other, they needed but to bee lookers on untill both sides being mutually weakned, they might have hope to have both for a prey, and would take it, as if God had set us together by the eares to make some sportfull spectacle for them to behold, so much *Genebrard* meant, when he said, *(n)* God sets hereticks against hereticks, that the Catholics might be silent spectators of their mutuall massacres. Whereby they may expect so farre to prevail as to compass their most destructive designs upon the Protestant party.

That moved *Calvin* with passionate admiration, to say upon the contentions of Evangelicall professors, in his time, *(o)* Good God! what delight and sport doe wee make to Papists? wee could not gratifie them more then wee doe, by our differences, if they had hired us to doe them some acceptable service. For they make account that our conflicts will hasten their conquests, and they would bee sure the more to glory in our sinnes and sufferings, because they make *(p)* unity their own unity, a note of the true Church, and *(q)* dissention, our dissentions, which they observe, and aggravate beyond all measure, a marke of heresie. Besides, there is a prelatieall and otherwise Malignant party among us, to whom such as are in debt, distress, and discontent, will bee ready to forsake themselves, as they did in *Dauids* time, *1 Sam. 22. 2.* who would make as ill an use of our discord, (especially if they could heighten it to a warlike hostility of the religious of both Nations,) as the Papists.

Papists would doe, whereof our (r) Brethren of Scotland have a jealous apprehension, and so have wee; and therefore what (s) *Augustine* would have done to reconcile Hierome and Rufinus, though but particular Antagonists, to take off the disgrace of their contentions; that and much more, according to the proportion both of scandall and of danger would we doe, rather then that any pretended difference betwixt Presbyterians and Independents, or any conscientious Non-Covenanters should be so far exasperated as to bee put to the blinde and barbarous decision of the sword, wherein they would have most to doe, who have least reason and Religion, and the most of such wild and wicked distempers as ate most repugnant to them both.

And for the better part of our dissenting Brethren at home, we hope they would hold it a matter of duty and of safety, (as well as wee doe) to bee at peace with us, and that they will beare with our faithfull dealing in the cause of Christ; and if in our zeale thereto wee have not shewed our selves partiall to any extravagancies of opinion or practise, we with them to consider the saying of *Augustine*, (t) *every one is not a friend who forbearth to rebuke, nor every one an enemy who rather striketh then stroaketh*; and since the most of them are for a Toleration of different opinions, Worships and writings, we cannot but expect their patience towards us, though thus farre wee have professed against them, for even upon their own grounds they must allow us the same liberty to think, and speak, and write, and act, according to our principles and consciences, which they assume to themselves and permit unto others; and the rather, because a considerable sort and number of them doe not so much dissent from us, in matters of the greatest moment, as they doe from many of those who under the titles of Independents, (howsoever otherwise divided) are united together against the Presbyteriall Government, and with reference to such wee further say, that (though we approve of the Presbyteriall Government, as most consonant to Scripture, and most convenient and commodious, (as a wall of Discipline about the Vineyard of Doctrine) for the

r The humble Representation of the Commissioners of the Generall Assembly forecited, p. 14.

¶ *Huic mihi! qui vos simul invenire non possum, ut moveor, ut doleo! proci-derem ad pedes vestros, sterem quantum valerem, rogarem quantum amarem, nunc urung; pro seipso, Ecce. Aug. Hieron. Inter opera Hieron. Tom. 2. p. 355.*

c *Non omnis qui parcat esse amicus, nec omnis qui verberat, inimicus, Aug. Vin. Ep. 49. p. 188.*

defence of the soundnesse of faith, and holinesse of life, and therefore could with it were generally received, through the three Kingdomes of the Covenant.) Yet doe wee not desire the establishment of it in that extent, to be purchased by the price of blood, and therefore we disavow the dispute of the sword, to determine any differences betwixt us. And we hope the godly, both *Presbyterians* and *Independents*, will be so wise, as to beware of such a breach as may encourage and confirme their enemies, whether *Popish*, *Prelaticall*, or *prophane*, against them both, whom as (v) *Arnobius* saith to *Serapion*, they both alike condemn, and by whom they are both alike abominated, though for divisive and destructive ends, they may court the one party, and calumniate the other; & vice versa, as (w) *Cardinall Allen* gives instructions to the Seminary of Preists in his time, to make the division of Protestants and Puritanes (as they call them) more advantageous to the service of Popish designs.

If you have to deale with a *Puritan* (saith the *Cardinall*) you must say, truly Brother for you there is more hope then for these that be Protestants; because they for feare of the Prince, and the Law are ready to say and beleieve any thing, and therefore we thinketh they be Atheists, but for you there is more hope, being either hot or cold. If you deale with a Protestant, tell him there is more hope of him then of the rash brained Puritanes, because they with Religion have put off all humanity & civility with all other good manners.

And though some particular litigants in contestation for their cause and party, have been carried by precipitation of passion to the expression of much personall spight and reproach both in speech and in print; yet the greatnesse of the hazard to which both the one and the other will be exposed, if their difference should be driven on to a Military march, should make them lay down their displeasure, and take up the resolution of the *Roman* (x) Oratour, No private offences or fallings out shall binder me, or make me (saith he) lesse ready to joyne with my greatest enemy for the safety of the publicke.

v Tu mecum Nestor  
stortum, me tecum  
excitatur.  
Nestor. Arn. &  
Serap. consil. ad  
dit. operibus  
Iren. p. 547.  
w Dr. Abbot in  
his Answer to  
Dr. Hills third  
reason. p. 103.

x Non me impe-  
diant private  
offensiones quo-  
minus pro Reip.  
salute etiam cum  
inimicissimo  
consentiam. Ci-  
cer. Epist. ad  
Plancum, Ep.  
Tom. 4. 10. P.  
113.



The third part of the Attestation,  
Containing an Apology for publica-  
tion of these Errors, and for the Refor-

mation in hand against the scandall  
of them, and of other impious  
and absurd aberrations from Religion  
and reason charged upon it.

SECT. I.

TO this our confession with you, we think fit by way of  
Apology for you and for our selves to add a caution against  
misconceits, which many perhaps take up upon the great noise  
and outcry we make against errors, &c. which ( ) some thinke  
should rather have been suppress with silence, then blaz'd abroad  
to publick view, without an antidote against them, or refutation of them.  
And it is as probable, yea it is certaine to some of us who have  
heard it spoken, that all the reproaches of these impious opini-  
ons, are cast upon the Reformation in hand. To take off such  
imputations we thinke it fit to say,

First, Though problematicall errors which are presented  
with some appearance of truth and reason, should not be pub-  
lished without all prooffe, because by such men may more easi-  
ly be deceived; Yee such grosse and as well absurd as impious  
paradoxes, as most of the errors, &c. in your Catalogue may  
be mentioned without particular confutation of them, as is the  
heresie of the Sadducees, who say, there is no resurrection neither An-  
gell nor spirit, Acts 23. 8. and the heresie of Hymeneus and Philetus  
saying, in the Apostles time, the Resurrection is past already, 2 Tim.  
2. 17. and the blasphemy of Rabshakeh, Isa. 36. from ver. 12. to  
the 20. which was heard at first without speaking of a word a-  
gainst it, and that by an expresse command from King Hezeki-  
ah ver. 21. and afterwards thrice written without a refutation,  
2 King. 18. from v. 27. to v. 35. 2 Chr. 32. 17, 18, 19. Isa. 36. foreci-  
red, neither are such irreligions and irrationall conceits or say-  
ings

y Mr. J. Goodm.  
Sion College  
Visited, p. 7.

*An Allegation of the Ministers of Cheshire.*

ings worthy of a refutation, nor they who hold or vent them capable of a religious and rationall conviction.

**Secondly,** Though in respect of others that may be required and performed, yet it is not requisite that every time they are reported they should be refuted, because that hath either been done before, or may be done after in time convenient; (*z*) Epiphanius did not only rehearse a large Catalogue of 80. heresies, but (*a*) as he saith himselfe made a copious contradiction or confutation against them all. But (*a*) *Augustine* writing a Catalogue of heresies after him did there only repeat and not refute them, though elsewhere hee spent a great deale of profitable paines in confutation of many particular heresies and heretickes, as of the *Manichees* in generall, and many of them in particular, in his first Tome, and (in his sixth Tome) of the *Manichees* in generall, and in particular of *Priscillianists*, *Origenists*, and *Arians*, and in the seventh Tome of the *Donatists*, both in generall and particular. So that what is not done in your Catalogue, may if it bee needfull be performed at another time; if not performed already by some other.

**And thirdly,** Though those who are not versed in antiquities, thinke the errors which are now broached, especially the absurdest of them, to be new borne brats of the present age, yet, as in Philosophie some are mistaken (who take *Copernicus* for the first author of that giddy fancy, of the earths turning round, and the heavens standing still (*b*) for he was not borne till the year

1473. after Christ, and long before Christ it was ascribed to *Nicetas* (*c*) *Syracusius*, so in Divinity, those heresies which seem the newest, & of the latest hatch, have been both taught and contradicted many hundred years agoe, as that in the late most hereticall & most impious Pamphlet of the *Mortality* of the soul, of the body of Christ ascending no higher then the globe of the Sonne, and there arrested untill the generall resurrection, though many take it to be a new fiction of the (*d*) Writer thereof, never heard of before his time, yet the same was the tenet of the ancient

(*e*) *Manichees*, and therefore they worshipped the Sonne, because they conceived the body of Christ was lodged in the globe thereof, and being ancient errors, they have met with their

*z* Plenissimam  
habebis a nobis  
adversus omnes  
hereses contra-  
ditionem. Epi-  
phan. praefat. in  
l. c. adv. heres.  
p. 228.  
*a* Aug. princ.  
Tom. 6. operum.

*b* Abrah. Bucokema *Phil.*  
*Chronologicum*. p. 424.

*c* *Nicetas Syracusius*, (ut ait  
*Theophrastus*,) celum, solem,  
lunam, stellas, supra denique  
omnia stare censet, neque pra-  
ter terram, emulsionem immen-  
do moveri. *Cicer.* *de d. d. d.*  
lib. 2. p. 26. fine.

*d* Writer in his booke of  
*Mans Mortality*, both soule  
and body, p. 33. printed  
1643.

*e* Christum cum in saeculum esset iterum corpus su-  
um reliquisset in globo solis: hinc Manichei esse  
persuasi ut solem adorarent. *Sext. Senens.*  
*Biblioth. Sancti. l. 3. annot. 140. p. 381. col. 1.*

their confutation heretofore many of them by *Tertul. Iren. Epiph. Aug.* of old, and of later times, by *Alphon. a Castro*, who wrote 14. bookes in rehearfall and refutation of them; which *Festariensis* published since his death, with the addition of forty heresies more, either pretermitted by *Alphon. a Castro*, or borne since his death, (as he professeth) though both of them miscall those heresies which are not.

Fourthly, It may fall out that the Reformation may be carried on by some men with too vehement an antipathy, (f) *uttering each of them his owne opinion, in a way of contradiction to others*, whereby while they shun one errour, they run into another, sometimes most contrary to it, so (g) *Arim* took up his heresie out of an hatred of the quite contrary tenet, held by *Sabellius*; and *Euicbes*, his heresie out of too passionate an opposition to that of *Nestorius*; and in like sort out of an extreame detestation of the Domination of *Prelacie*, have many among us fallen to *Independency*, conceiving they could not be secure enough from Ecclesiasticall tyranny, over their consciencies, if there were any *ecclesiastical power* in one, as in the *Episcopall*, or in many, as in *Presbyteriall* government.

Fifthly, That the many errors, heresies, and blasphemies, which have rushed in upon us, in a kind of interregnum betwixt the pulling downe of the Prelaticall, and setting up the Presbyteriall discipline, may not prejudice the present Reformation by the scandall which cometh from them, and the contumely which deservedly belongeth to them; we are to bee remembered that it is no new thing, for the devill to bestirre himselfe as of late he hath done, to trouble, retard, and reproach the true Religion, by putting forth many false ones, which may puzzle the people, so that they know not which to betake themselves to, but then especially when any great change is to be made for the better. Which wee may observe in four most remarkable times and states of Religion.

## SECT. II.

**T**He first was when Christianity was to be set up, & Judaisme and Paganisme to be preached downe, then did the Devill displeased

\* Aug. de civ.  
1.8. c. 51. par.  
2. p. 459.

hEpiph. Tom. 2.  
l. 1. heres. 21.

i Semen viro-  
rum per defluxum  
et sanguinem  
seminarium  
per consuetudinem  
mensis coelestium  
esse mysteria vis  
et cognitionis  
que perfectissi-  
me. ibid.

k Nicol. unus de 7 diaconis cum intemperante domi-  
nari non possit, ut haberes quo penulantes affectus  
defenderet, docuit nisi quis singulis diebus uacuum  
exerceret, non posse participem fieri uitae aeternae.  
Epiph. ibid. heres. 25.

l Nicolaus Antiochenus omnium mundicium re-  
pertor, choros duxit famularum. Hieron. Tom. 2. p.  
256.

m Clemens Alexand. Stromata. l. 3. c. 187.  
n Euseb. Ecclesiast. hist. l. 3. c. 26.  
o Monerat Nicolaus Diaconus, quod si carnis  
abuti carne: quo breuiter alio obsequium tu-  
dinum, maxime vero uenit, et proinde in san-  
ctis uoluit. Mr. Selden de iure. Rite. Gr. l. 1. c. 1. p. 9.  
the words in greek are in Clem. Alexan.  
ἀλλὰ τοῦτο σέμειον. p. 187. par. med.

p So Clemens Alexand. Euseb. and Mr. Selden.  
q Rite. Gr. l. 1. c. 1. p. 9. παρὰ τὴν ἀποδοκίμω, καὶ τὴν ἀποδοκίμω  
ἀποδοκίμω. Clemens Alexand. loco citat. l. 1. c. 1.

displeased that his temples were deserted, and Christ taught af-  
ter, as under another title hath been noted, out of \* Aug. de ci-  
tate dei) raise up very many as impious, absurd, and ridiculous  
opinions as any are taught in our times; as to begin with that  
wherein the Apostles lived, there was Simon Magus a belcever for  
a time; and one that was baptized by Philip, Acts 8. 13. who  
pretended (b) that his Concubine Helena was the same Helen of  
Greece, whom Homer wrote of, that she made the Angels, and that  
the Angels made the world; that the Old Testament was not of God, and  
that it was a mori all sin to beleue it. He held another opinion (i)  
as impure as these were impious, which we conceive fitter to be  
set downe in the margin in Lat. then in this text in the English  
tongue. And we read of the Sect of the Nicolaitans, Rev. 2. 6.  
15. descended from Nicolaus a Proselyte of Antioch, one of the  
seven Deacons chosen and appointed by the Apostle, Acts 6. 3. 7.  
whose doctrine and practise had a rank favour of carnall finfulness.  
And though for Nicolaus himself, it be somewhat uncertain what  
to resolve of him, for modesty or immodesty either in his dictates

or doings, because while some as  
(k) Epiphanius and (l) Hieron have  
accused him of very uncleane opi-  
nions and practices; others as (m)  
Clemens Alexandrinus, and (n) Eu-  
sebius have pleaded for him, that he  
was charged with jealousy, having a  
beautiful wife he brought her forth, and  
permitted him that list to marrie her;  
and (o) a late learned authour, com-  
mending him, for that he taught  
the flesh was to be abused; by which  
he meant that conscience of sin-  
fulness especially venerated was to be re-  
strained: Yet is it not denied by any of the Authors who speak so  
favourably of him, but that some

of the same age, or not long after,  
tooke up licentious and lasciuious  
opinions in his name; and made  
their practice as loose as their opinions (p) and so they fitted with-  
out blame in filthy fornication; (q) yea as Clemens Alexandrinus  
saith

saith, they pronounced publicke Venerie to bee a mysticall communi-  
on.

After them came up a most horrid and filthy Sect of the *Gnos-  
ticks*, whose impieties and impurities cannot bee mentioned  
without horror, and we therefore set them in the margin, and

(r) in *Latine*, for they are too  
grosse to be put downe in plaine  
*English*; though those who are  
wise, of such a deadly poyson,  
may make an wholesome medi-  
cine to themselves, inferring  
from such premisses, that doubt-  
lesse there is a devil, for none but  
a spirituall impostor of great art  
and subtilty, as he is *Acts* 13. 10.  
and of great power, as 2 *Thess.* 2.  
9. could perwade men to any  
such prodigious impieties, so re-  
pugnant not only to the law of  
Scripture, but to the light of na-  
ture, and thence must necessarily follow that there is a good God  
much greater and mightier then he, otherwise the whole world  
would run mad with such Diabollall delusions. The *Garpocra-  
tian* heretickes were brethren to  
the *Gnosticks* according to the  
flesh, whose impure impieties (r)  
we will lap up in the same lan-  
guage; yet as (r) *Epiph.* saith,  
they called themselves *Christians*,  
to the great scandall both of *Christ*  
and of the *Heathens*.

The *Adamites* had some affinity with the former sects, but  
they were more foolish then filthy, at least in their filthinesse not  
so shamelesse, for as (v) *Epiphanius* writeth of them; they were  
like unto Mouldwarpes, who seldome appeared in the sight of  
men, they held their males to be as *Adam*, and their females as  
*Eve*, in the state of innocency, and therefore they exercised their  
Religion (such as it was) in stoves and hot-houses, naked, lea-

r *Uxores habuerunt communes, impudica feminarum &  
viro rum contrectatio, nota fuit ejusdem professionis in  
Religione, Synaxim ipsam turpitudine multiplicis  
coitus polluerunt comedentes humanas carnes, vir conce-  
dens alteri uxorem, Surge dixit, fac dilectionem cum  
fratre. Turpissimam commixtionem secuta est blasphem-  
ia, nam muliercula, itemq. vir fluxum a masculo in pro-  
prias manus suscipientes, eorum inuementes, dixerunt; Tibi  
pater hoc donum corpus Christi offerimus, & sic ipsum  
ederunt, assumentes semen suum, dixeruntq. hoc est corpus  
Christi, hoc est pascha. Epiph. Tom. 2. l. 1. hares. 26.  
Voluptatis gratia tantum, non generationis liberorum  
coerunt; hinc si quæ pragnans facta fuerit mulier,  
factum in Mortario pistillo conuiderunt, & adpuzio  
melle & pipere participes facti sunt, manibus turpi-  
tudinis suæ desuæ imbutis, nudi toto corpore precati  
sunt. Hac Epiph. de Gnosticis, ibid.*

s *Christi animam, & quantlibet aliam, quæ per omnes  
adiones turpes progressa est, posse in mundis fauces & an-  
gelos transire, unde multi seipso ipso Jesu præstantiores  
professi sunt, exercuerunt magiam, incantationes & alia  
Satanica opera. Epiph. ibid. hares. 27.*

r *Christianos se nominarunt in Ecclesia Christi opprobri-  
um, & gentium scandalum, ibid.*

ving their cloths in an outward room; if any man had any blemish, they cast him out of their congregation calling him *Adam*, who had eaten the forbidden fruit. (w) There was another sort of hereticks called (x) *Ophites* from *Ophis* a serpent, for they worshipped the Serpent that deceived *Adam* and *Eve*, as a most wise creature endowed with all kind of knowledge. (y) And some thought as well of *Cain*, whom they accounted their father, holding he was a man of more vigorous virtue then *Abell*, because he was able to kill him; to him they sort (x) *Esau*, *Core*, the *Sodinites* and *Judas*, and in them they gloried as in their kinsmen, and ascribed to them perfect and supernall knowledge; and for *Judas* they praised him for betraying of Christ, \* some of them rendring for a reason that Christ was about to dissolve things well established, and others, that by betraying him to death, he did a good worke conducive to humane safety. Besides these tenets peculiar to their sect, they taught with the *Corporations* (a) that none could be saved, unlesse hee committed every filthy act, calling upon a particular Angell, to whom they attribute the instinct of every particular sinne on earth.

We will conclude the heresies raised by Satan against the first Reformation of Religion, from *Judaisme* and *Paganisme*, with the heresie of the *Pepusians* (omitting divers others, either lesse odious, or lesse ridiculous) (b) who fondly conceived upon a pretended revelation to *Quintillus* and *Priscilla*, that their City *Pepusa* in *Phrygia*, was the celestially *Hierusalem*, forespoken by the Prophets; they likewise commended *Eve* for tasting the forbidden fruit, as a prudent act, and as the cause of our salvation; with them the word *Sacerdos* was practically as well as grammatically of both genders, for women were admitted to all Ecclesiasticall offices, and they alleadged for their promiscuous practise, (especially for to make Ministers of the Word and Sacraments) *Miriam* the sister of *Moses*, *Exod.* 15. 20. and the foure daughters Prophetesses of *Philip* the Evangelist, *Acts* 21. 8, 9. and that of *Paul* to the *Galatians*, there is neither Jew nor Greeke, there is neither bond nor free, there is neither Male nor Female, for ye are all one in Christ Jesus, *Gal.* 3. 28.



SECT. III.

**T**He second most inconsiderable time or state of Religion was at the reformation and change of it from Popery to Protestantcy (by the Ministry of *Luiber, Calvin, Bucer, Beza* & others) then did the Devill to disgrace it, set up sundry gracelesse hereticks, as *John Isebius* the father of the late *Antinomians*, who denied the use of the Law in the time of the Gospel, and (c) held that how impure soever a mans life be, yet he is justified if he beleeveth the promises of Christ; and (d) *Michael Servetus* a Spaniard, who being but 25. yeers of age, bragged that hee was the chiefe Prophet of the world; when as the (e) pastors of the Church of *Basil*, shew hee professed not the errors of any simple or singular heretick, but a compound of the heresies of *Arius, Marcion, Sabellius, Photinus, Manicheus*, and *Pelagius*; and divers of the Church of living other heresies. And the Divines of *Tigur* objected to him (g) most execrable blasphemies against the sacred Trinity, against which he wrote (h) seven blasphemous bookes.

About the same time in *Holland* the Devill stirred up one (i) *David George*, who tooke upon him to be a great Prophet, and the elder brother of Christ, and promised that three years after his death he would rise again, and restore the Kingdom unto *Israel*. There was also one (k) *Casper Swbenckesfeldius* a *Silesian*, who held, that upon the ascension of Christ into heaven the humane nature was turned into the Divine; (l) and that the Scripture was but a dead letter, a beggerly element. There was also one *Munco* who (as *Calvin* saith of him) set forth an heresie drawne out of the dotages of the Manichees

c Statuunt quacunque tandem sit hominis vita, quantumvis impura, justificari tamen cum si promissionibus evangelii credat. *Sleidan. Comment. l. 12. p. 248.*  
d Bell. Chronol. part. altera, p. 567.

e Servetus non simplicem, sed ex multis impietatum constatam haereticorum larvam profiteatur, puta, Arii, Marcionis, &c. Pastores Ecclesiae Basileens. Epist. Syndicis & Senatui inter Calvin. Epistol. p. 127.

(f) Berne charge him with re-

f Resuscitat nobis Priscillianos, Anthropomorphitas, Apollinariistas, Valentinianos. Ministr. Eccles. Bern. Syndic. & Senatui Genev. ibid. p. 118.

g Trinitatem aeternam Deitricem Monstrum & Cerberum quandam tripartitum; denique imaginarios Deos illusiones ac tres Spiritus daemoniorum appellat. Ministr. Tigur. Eccles. Syndic. & Senatui Genev. ibid. p. 120.  
h Bellar. Chronol. par. altera, p. 567.

i Bell. ibid. p. 569.

k Bellar. ibid.

l Litera marna, regnum elementum, sic Hofius, de expresso verbo Dei, paulo ante med. non disting. capti, Sed, nec figura,

m Liqueat in ag-  
gressum esse &  
conatum sparge-  
re hereticam  
doctrinam, blas-  
phemiis plenam,  
contra sacrum  
Mysterium Tri-  
nitatis. Calv. o-  
pusc. p. 671.  
n. Sleid. Com.  
l. 6. p. 116.

\* Ibid.

o Sleid. ib. l. 10.  
p. 200.

p Sleid. ibid.  
p. 199.

q Ibid. p. 201.

r Sleid. ibid.  
p. 200.

chees concerning the nature and person of Christ. (m) And another named *Valentinus Gentilis* a blasphemous hereticke against the sacred Trinity, against whom the Syn-  
dicks of *Geneva* proceeded to a judiciall Sentence for a So-  
lemne and submissive recantation of his tenets. But there were  
two sorts of hereticke which most defamed the Reformation of  
Religion in those dayes, the (n) *Anabaptists* and *Libertines*: the  
*Anabaptist* denyed the baptisme of infants to bee lawfull; and  
taught that if they were baptized, such baptisme was a nullity;  
they held a Communitie of goods, bragged of Revelations by  
visions and dreames, whereupon at *Sangall* in *Helvetia* one\* cut  
off his brothers head in the presence of his parents, to which he  
was perswaded (as he said) that he was commanded by God  
himselfe. Of this Sect the head as a King and a Prophet was (o)  
*John Leyden*, who taught that a man was not bound by marri-  
age to one woman, but might be allowed as many wives as hee  
pleased, and for this (when some Doctors opposed his opinion)  
hee threw downe his cloake, and the New Testament on the  
ground, and swore by them both, that the Doctrine he delive-  
red was revealed to him from heaven.

With him prophesied *Knipperdoling*, a blasphemous brain-  
sicke Hereticke, who said he had received it from heaven, (p) that  
all Temples should be destroyed, and presently the besotted peo-  
ple fell to worke, as he gave out the word, (q) and when a great  
crowd of people stood below him, standing upon an ascent a-  
bove their heads, hee went upon their heads with his hands  
and his knees, breathing upon them, and saying, *the Father*  
*bath sanctified thee, receive the holy-Ghost*; and to deceive the  
people yet further with more apparent danger, up start a new  
propheta *Gold-smith* by his calling, (his name is not noted)  
but a *Black-smith* or *Iron-smith* rather by his speech, and hee  
boldly denounced as a dictate of the heavenly Father (r)  
that *John Leyden* must bee Emperour of the whole world, and  
that being assisted with strong forces hee should without diffe-  
rence or exception, kill all Kings and Princes, and should spare  
only the multitude, to wit, those that love justice, and so hee  
should possesse the seat of his father *David*, untill his father re-  
quire it again.

The other notorious and dangerous Sect, prejudiciall to the honour and progresse of the Reformation begun, was the Sect of the *Libertines*, of whom *Bellarmino* having made a very short and insufficient report intitles it to *Calvin*, and to expresse his extream contempt of him, he (\*) *exueth himselfe that bee bath no other author of the Libertine tenents, then John Calvin the heretick in his booke against the Libertines:* but though to him the name of *Calvine* be ignominious, and to other Papiſts, whom malice hath made mad againſt him, (as *Saul* againſt the Saints before he was converted *Acts* 26. 11. ſo deſpicable as to (†) *put the name of Calvin upon their Dogs;* to us and to all ſound and orthodox Proteſtants, it is (as *Solomon* ſaith of a good name) *better then precious oynment, Eccles.* 7. 1. and his diſcovery of the opinions and manners of the *Libertines*, the more authentick, and the more punctually to be related, becauſe hee is the exacteſt writer of their ſtory, ſpeaketh of his owne knowledge of them, having had perſonall notice of, and conſeſſation with the ring-leaders of that ſinfull ſect (‡) *Quintine* and *Poiquim;* there was alſo one *Coppine*, whom the devill ſet up before the former of theſe two, to begin the ſowing of the *Libertine* tares, but his fame was ſoone obſcured by *Quintine*, and his memory in a manner buried by his proceeding and prevailing.

His diſcourſe of them is ſomewhat large, taking up about 17. leaves in folio, but we will contract what is pertinent to our preſent purpoſe into a narrower compaſſe: In the generall (v) *bee call them a furious and fanaticke Sect, who call themſelves ſpirituall, and yet (w) are prodigiouſly wicked, and brutiſh, ſo that no man that is well in his wits, can thinke of what they hold without horror, and ſo foule and filthy (x) that it is as the common receptacle of all wickedneſſe.* In particular they blaſphemouſly confounded God and man in their operations and actions, (y) ſaying, *that what God did, they did, what they did, God did, whatſoever it was,*

\* *Quorum non alium auctorem habeo niſi Jo. kannem Calvin. Bellarm. Chron. par. ult. p. 371.*  
 † *Alii ſuis canibus Calvini nomen imponunt.*  
 ‡ *Mich. Adam. paſtor. decad. vitar. Theolog. p. 82.*

† *Calvin. Inſtr. adverſ. Libert. c. 4. opus. p. 436.*

v *Adverſ. fanaticam & furioſam Sectam Libertinor. qui ſe ſpirituales vocant. So in the title of his Inſtr. p. 432. col. 1.*

w *Vi ſcelerata Secta, ita longe aliis magis prodigioſa & belluina eſt, adeo ut nemo ſana mente pradius ſine horrore de ea cogitare poſſit. Ibid. c. 1. p. 434. col. 1.*

x *Eorum Secta cloaca eſt auſentina quadam in quam omnes ſordes conſtunt. ib. c. 21. p. 456. c. 1.*  
 y *Cum aliquando Quintinus in locum veniſſet ubi quidam interfectus jacebat, atq; illic adeſſet aliquis vir pius, qui præ horrore diſceret, bei mihi quis hoc ſcelus amiſiſt? putidus ille inquit. Ita rex habet, tu ipſe amiſiſti, ego amiſiſti, Deus amiſiſt, quod enim ego & tu facimus, Deus efficit, quod etiam Deus facit ipſi facimus, nam in nobis eſt. Ibid. c. 13. p. 445. col. 1.*

z. Hoc concessio imputandum  
esse Deo peccatum, aut con-  
cludendum nullum in mun-  
do peccatum fieri — unde  
sequitur nobis non licere  
aliquid ut malum vinipe-  
rare. *ibid.*

a Concupivit uxorem vicini sui quispiam, ea  
potatur si potest, certo enim scit, se nihil a  
voluntate Dei alienum facere. *ib.* p. 445. c. 2.  
b Fieri omnia ex voluntate Dei, nihil ipsi  
displicere. *ibid.* c. 15. p. 448. col. 1.  
c Diabolus & peccatum accipiunt pro ima-  
ginatione, quæ nihil est. *ibid.* p. 444 col. 1.  
d Prophecie Christi fingunt qui non tan-  
tum idolum sit adversus filium Dei, sed ve-  
luti sortium omnium sacrum, aut loca in  
quam faces omnes recipiantur. *ib.* p. 450. e. 1.  
e Ipsi Christo probum iuranti quo Diabo-  
lo deterior censeretur. *ib.* c. 4. p. 437. col. 1.  
f Aperte ridere soliti sunt, si quis scripturas  
allegaret: nec distimulare quin eis pro fabu-  
lis haberent. *Calv. Instruit. adv. Libert.* c. 9.  
p. 441. col. 1. 2.

g Totam legem abolere volunt, iniquientes  
nullam amplius ejus habendam esse rationem,  
propterea quod in libertatem asserti simus.  
*ibid.* c. 19. p. 453. col. 1.

h Apud eos Paulus vix confectum erat, Pe-  
trus abnegator Dei, Johannes adolescens sto-  
tidus, Matthæus fenerator. *ibid.* c. 3. p. 435.  
col. 2.

i Quod omnis hominum inclinatio sive a na-  
tura, sive a mala consue tudine proficiscatur,  
vocatio Dei est. *ibid.* c. 20. p. 455. col. 1.  
k Simulatque adulter scortatoris sui radium  
capitum, cum subinde commutare potest si quis  
alius magis gratia sese offerat. Similiter  
scortator, &c. *ibid.* c. 20. p. 455. col. 2.

though a murder or any such crime because God was in  
them: (x) this granted, all sinne must bee imputed unto  
God, or it must bee concluded that there is no sinne in  
all the world, because there is nothing which God doth  
not; and thence also it followeth, that nothing is  
to bee blamed as evill, and that a man following his own  
inclination (a) (suppose it be to lye with another mans wife)

may doe it. And therein he doth nothing con-  
trary to the will of God (b) who is displea-  
sed with nothing that man doth. As for the  
devill and sinne, (c) they take them for a  
meer imagination, which is nothing. For  
Christ they set up an (d) Idoll Fignents  
of their owne, and make him the sack or  
snake of all impure dregs. And indeed they  
put (e) so much repraach upon him, as may  
make him worse then the Devill himselfe. For  
the sacred (f) Scriptures if any cited them  
against their hereticall and prophane o-  
pinions, they derided them, accounting no  
better of them then of fables; and to shew  
themselves lawlesse Libertines, they will  
have it; (g) that the whole Law is abolis-  
ed, so as now it is no more to be regar-  
ded, because (as they argue) wee are put  
into a state of perfect liberty. And how little  
respect they had of the Gospel, is mani-  
fest by their contemptuous speeches of  
the Apostles, (b) calling Paul a broken  
vessell, Peter a Runnegado from God, Iohn  
a foolish young man, Matthew an Usurer.  
And rejecting the bonds of the Law, and  
guidance of the Gospel, they let loose  
the reins to their lewdest lusts, according  
to their pernicious principle, which is  
(i) that every inclination of man, whether it  
be of nature, or of custome, in the calling of  
God; and therefore if (k) an adulteresse be weary of, or not well  
pleased

pleased with her fleshly bed-fellow, she may change for another, who may bee more acceptable to her; and an Adulterer or Fornicator hath the like liberty for female variation; and (l) if any have been imployed as a Pandier, or a Baude, or a thiefe, they may hold on their course, because it is their calling. The (m) confusion of goods, they called the communion of Saints, and permitted every man to get what he could by what way soever unto himselfe. And so they allowed themselves and all their sort a (n) liberty to disseable any thing with any man, in any matter, whereby they might deceitfully insinuate themselves into their good opinion, and so they made no scruple (o) to adore Idolls, nor to adbere to all the superstitions of the Papists, no nor blasphemously to flatter them in the abominable idolatry of the Masse: for Quintine himselfe being once present where (p) a Cardinall said Masse, professed that at that time he saw the glory of God. And though for such partly Diabolically, and partly brutish deceits and dealings they were such as Calvin well saith were worthy that (q) all even to children should spit at them, in token of execration as they passed by, that they might make them ashamed, thousands (r) of souls were seduced by them to their destruction, the particular account they reckoned to is above (s) foure thousand, an argument of the singular subtilty of Satan, and of the great simplicity, or rather grosse stupidity of the people; and withall an evidence of Divine indignation, as (t) Calvin elsewhere saith, in letting out the chaine of Satan so many linkes, as that he should be able to perswade Christians to beleue and receive

l Leno, inquit, fungatur munere suo, fur audacter fiverit, est enim consentaneum rationi, ut unusquisque vocationem suam sequatur. ibid. c. 20. p. 454. col. 2.

m In bona confusionem inducunt, communionem Sanctorum esse dicentes, si nemo quicquam possideat tanquam suum, (e d unusquisque; unde cumq; nancisci poterit ad se rapiat. ibid. c. 21. p. 455. col. 2.

n Nec unum est ex principis capitibus Theologia ipsorum, artem simulandi & sese transformandi nosse oportere, quo facilius hominibus imponant — qua sibi permittunt omnem speciem induere quo placeant hominibus. ibid. c. 8. p. 440. col. 1.

o Nulla est ipsi religio, coram Idolis se prosternere, ita se omnibus superstitionibus papistarum adhaerere se simulant. ibid.

p Cum aliquando Quintinus solenni ejusdam Cardinalis Missa adesse dicebat se gloriam Dei videre. ibid. c. 20. p. 454. col. 2.

q Omnes ad pueros usq; ipsos conspuere in faciem prateritum debuerunt, ut hoc execrationis signo pudore afficerent eos. ibid. c. 4. p. 437. col. 1.

r Multis animarum millibus exitii causa fuerunt. ibid.

s 4 Ganeones aut tres saltem video qui plus quam 4 milia hominum in exitium duxerunt. ibid. c. 4. p. 426. col. 2.

t Certissimum illud est exundantis in mundum furoris Dei flagellum, cum causis; Satana habent laxos ut iam detestanda quae illis Christianis persuadeant, quae prophetis ipsis horrorem incutiant. Calv. Epist. Ep. N. 2. p. 222.

such dictates as would strike a horror in the hearts of prophane men when they heare them.

## SECT. IV.

**T**He third considerable time and state of Religion was then, when divers godly Divines and other well-affected Christians desired and indeavoured a further conformity with other reformed Churches in discipline, and ceremonies in the reign of Queen Elizabeth.

v Camd. Hist.  
R. Eliz. I. I.  
P. 90.

Of this (v) saith Camden, in the 11<sup>th</sup> of her reign Colman, Button, Hattingham, Benson, and others who with burning zeale professing a more sincere Religion, allowed of nothing but what was drawn from the fountains of the holy scriptures—— they openly called in question the received discipline of the Church of England, the Liturgie and the vocation of Bishops, yea they condemned them as favouring too much of the Romish Religion, (with which to have any communion they cryed out was impious) using all the meanes they could that all things in the Church of England might be reformed according to the rule of the Church of Geneva; of these men he further adds, that though the Queen commanded they should be committed to prison, yet incredible it is, how much the followers of this Sect increased every where, through a certaine obstinate wilfullnesse in them, indiscretion of the Bishops, and the secret favour of some noble men, which gaped after the wealth of the Church, which sort began presently to be knowne by the invious name of Puritanes; so farre he, too farre for a true Historian, who (if he would needs give reasons of their acceptance with the people) should and might have given others of a far better relish to religious palates. And for the name *Puritan* which he familiarly misapplyeth, it belongeth rather unto those who would have the Church to be thought so pure, that it was not needfull to reforme it, then to those who discovered the defects and faults of it, and desired it might be a graduate to proceed to a further degree of goodnesse, then the first assayes of Reformation could reach unto.

It was afterwards prosecuted further by the penners of the admonition to the Parliament, An. 1573. and by Mr. Cartwrights defence of it against Dr. Whigist, as by their Polemicall writings



is evident, set forth by the Dr. in the year 1574. and Mr. C<sup>o</sup> Wrights reply unto him in two parts; the first, An. 1575. the 24. An. 1577.

But to hinder it (as Mr Josias Nicols who was a mover for it, a man of good learning, godly life, and of a gracious and meek spirit, observeth) (w) *Martine Marprelate*, the Brownists, and *Hacket* were stirred up by Satan. More particularly hee (x) saith the first was a foolish jester, who termed himselfe Martin Marprelate and his sons, who under counterfeite and apish scoffing did play the Sycophant, and slanderously abused many persons of reverent place and note, & such was the wisdom of the time, that many filthy and lewd Pamphlets came forth against him, casting forth much stinking dung and beastly filth into the faces of honest men, (y) so that it plainly appeared to the wiser & discreeter sorts, that the devill was the author of this disgrace. \* Secondly, for the Brownists they tooke offence at both sides, and made a temerarious and wicked separation; they had their originall and name saith (z) Camden from Robert Browne, a Cambridge man a young student in Divinity, who condemning the Church of England as no Church entangled many in the snares of their new schisme. Thirdly, of *Hacket* and his party, \* Mr. Nic. saith, two or three men bewitched with some honour, by a certaine man of a frantick spirit, lifted up themselves with high words of blasphemie, whose working this was all men know, that know the wiles of Satan. But that both may be better knowne, (for more assurance of this truth, and better caution against the slander of Religion) it will be requisite to make a more clear and full report of the Diabolical blasphemie and furie of that impious Impostor *Hacket*, which we will make up out of the severall relations of Camden and Seravia. (a) This *Hacket* was a man of vulgar sort, borne at Oundle in the County of Northampton, unlearned, insolent, fierce, and so eager up on revenge, that he is off his honest Schoole-masters nose (as he is imbrued him, under colour of renewing their love) and like a dog (as they say) eat

w Mr. Josias Nicols plea of the innocent. So in the contents of the 2. ch. na. 2. x lb. c. 2. p. 33.

y Ibid. p. 33.

\* Ibid.

z Camden. Hist. of Q. Eliz. 1. 3. p. 257.

Mr. Jos. Nicols.

Q. Eliz. 4. p. 400.

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is down before the poore deformed mans face, while he prayed him to restore it to him, that it might be sewed to whilest the wound was green. And so averle was free from all piety that the heavenly doctrine which he had learn'd in Sermons, he repeated among his drinking companions at their cups to be derided. Afterward when he had wasted his estate which he had with a widow, he suddainly tooke upon him the person of one of admirable sanctity, spent all his time in hearing Sermons, learning scriptures, and as the devill puts on an holy-day habit, transforming him into an angel of light, 2 Cor. 11. 14. so did he present himselfe in the appearance of an inspired Saint, putting forth his prayers with an admirable and strange kind of fervour, falling upon his face as wrapt in an extasie, and expostulating as it were with God. But whereas all men are wont in calling upon God to implore his presence, he only was accustomed to pray that God would absent and withdraw himselfe from the congregation of those that were praying. (b) He commiserated revelations made to him from heaven, by which he dignified himselfe with the title of (c) King of Europe ordained by God. And his deluded disciples Copinger and Aribington added that hee was the highest and supream Monarch, & (d) that all the Kings of Europe did hold their Kingdomes of him, as his vassalls, that he alone therefore was to be obeyed, and the Queen deposed. Besides this temporall, hee assumed a spirituall preeminence of a very high degree, for he (e) said he was anoynted from heaven by the holy Ghost, commanded his two Prophets, the one of mercy, the other of judgement, Copinger and Aribington, to (f) proclaim in the City of London, that Christ the Lord (meaning himselfe) was come from heaven with his fan in his hand to judge the world, which hee averred with so much confidence (g) that hee had them tell where he lodged, challenging them that would not beleve him, to come thither and kill him if they could. And when for his blasphemous arrogance against God and his sonne Christ Jesus, and many seditious and disloyall expressions of his spight and contempt of the Queen, he was brought to condigne and capitall punishment, while he was under the hands of the Executioner (b) he was not afraid to threaten God himselfe, if hee did not send present helpe for his deliverance. (i) Being condemned, hee was laid upon an hurdle and drawne to the chiefe street of the City, incessantly roaring

b Ibid. p. 401.

c Ibid.

d Ibid. p. 402.

e Ecclo ab ipso

Spiritu sancto

unithis sum,

Dr. Hadr. Sara-

via de grad. Mi-

nist. c. 2 p. 49.

f Ite, inquit, &amp;

eribus Lond.

runciate Chri-

stum Dominum

e caelis descen-

disse cum venti-

labro in manu

sua, ut judices or-

bem. Ibid.

g Quod si quis

vos roget ubi sitis,

dicite cum esse

in aedibus Walke-

ri in strada An-

giporum: si cre-

dere nolunt, ve-

niant huc, &amp; mi-

si possint occi-

dant. Ibid.

h Blasphemo ore

Deo minitans

nisi praesens au-

ditum ei mitteret

ten God himselfe,

if hee did not send

present helpe for

his deliverance.

(i) Being condemned,

hee was laid upon

an hurdle and

drawne to the chiefe

street of the City,

incessantly roaring

Q. Eliz. p. 403.

out with a dreadful sound, Iehova Messias, behold the heaven, the heaven open, behold the Sonne of the most High descending downe to deliver me. At the Gallies being admonished to acknowledge his sinne against God, and the Queen, the execrable wretch inveighing most consumelously against the Queen, cryed out with a Stentors voice, O heavenly God Almighty, Iehovah, Alpha and Omega, Lord of Lords, King of Kings, God everlasting, thou knowest that I am the true Iehovah whom thou hast sent, shew some miracle out of the cloud, to convert these insidells, and take me from mine enemies. But if not (I tremble to speak it)

\* I will set the heavens on fire, and with these hands plucke thee out of thy throne: and other speeches he used more unspeakable. Turning him to the Hang-man as he was putting the rope to him, Thou Bastard said he wilt thou hang Hackt thy King? having the rope about his neck, he lift up his eyes, and grinning said, Dost thou repay mee this for a Kingsdome? I came to revenge it.

\* Saith the forecited author who reports it.

Besides these homebred perturbers of the progresse of Religion, in the way towards a more perfect reformation, there came some forainers from Holland a Countrey (as Camd. censures it) fruitfull (k) of hereticks, who under a shew of singular integrity and sanctity, insinuated themselves into the ignorant vulgar people, and then distilled into their mindes damnable heresies, manifestly repugnant to the Christian faith, by a portentous & strange kind of speaking, most contrary to the Christian profession, which men might rather admire then understand. These named themselves the family of Love, or house of Charity. They perswaded their followers that those onely were elected and to be saved which were admitted into that family, and all the rest reprobates and to be damned, and that it was lawfull for them to deny upon their oath before a Magistrate whatsoever they list, or before any other which was

k ibid p. 218.

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not of their family: of this fanaticall vanity they dispersed bookes among their followers, translated out of the Dutch tongue into English, which they entituled, the Gospel of the Kingdome, Documentall sentences, the prophesies of the Spirit of Love, the publishing of peace upon earth. The Author H. N. whose name at length they cold by no means be perswaded to reveal, yet it was found afterward to bee Henry Nicolai of Leiden. Who with blasphemous mouth gave out, that hee did partake of God, and God of his humanity.

SECT. V.

**T**He fourth State or time of Reformation, is that which at present is pestered with so many errors, heresies, and blasphemies: concerning which your Catalogue of them will save us the labour of the like account, which concerning others wee have brought in.

From such unsound Divinity, such brain-sicke blasphemie, such a fruitfull harvest of the Tares of heresie, as have most abounded in these times ( wherein Reformation was to be set up, and former swarvings from Religion and reason to be silenced and suppressed ) will fairly follow that which may confirme our faith in the word of God, and may conforme our affection to a better liking of Religion, in that edition of it corrected and amended, which now is offered to the acceptance of all well-minded people. As

First, That herein we see by experience the proof of the Apostles prediction, that there must be heresies: that those which are approved may be manifest, 1 Cor. 11. 19. And that they also may be discovered, who are tossed to and fro, and carried about with every wind of doctrine, Eph. 4. 14. And in respect of some who set themselves against the truth, and settle their resolutions to oppose it, that of the same Apostle may be verified, God shall send them strong delusions, that they should believe a lye, that all might be damned, which believed not the truth, but had pleasure in unrighteousnesse, 2 Thes. 2. 12.

Secondly, That these heresies are as the Apostle calls them the  
Doctrines

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Doctrines of Devils, 1 Tim. 4. 1.

First, Because many of them are so absurdly impious, as to be clearly contradictorie to the light, not only of holy Scriptures, but of humane nature.

Secondly, Because though many of them were ancient, yet hereticks of later times have revived them, not only by reading (for the leaders of many among them, were altogether illiterate) but by the instinct of Satan, as (1) Calvin well observeth, in See Calv. his 2. Ch. of his instr. adv. lib. p. 434. 435. they agreed with many of the ancient hereticks *Cerdo, Marcion, the Gnosticks, and Manichees*; yet (m) being unlearned idlers, as *illi quidem homines indocti sunt ac idiotæ, qui non usque adeo evolvendis chartis sunt exercitati ut ex istis deliria sua addiscere poterint nec veri sensu est ipsos scire ullam unquam de his mentionem habitam fuisse* — sed idem magister qui veteres illos hereticos olim suscitavit, addam doctrina istos imbuere potest quod illos infamaverat. *ibid. c. 1. p. 434. col. 1.* he calleth them, and not acquainted with bookes or writings, they did not draw their dotages from them, nor is it like they had any mention of them, but that the same master the devil who stirred up the hereticks of old, did instill the like doctrine into these new disciples.

Thirdly, Because he knoweth better then any *Matchless* Politician how to make use of division among men, especially Christians, to serve to his greatest advantage, and his advantage is to make some of a wrong Religion, some to stand at a gaze as an ignorant traveller where many wayes meet, and to make choice of no Religion; and some who have mischosen the worst, to reproach the best, not only by their expresse contumelies, but by their pernicious wayes, (then grosse errors, and loose manners) by reason whereof, as *Peter* prophesied, *the way of truth shall be spoken of*, 1 Pet. 2. 2. And from differences in opinion he will know how to breed dislike in affection, which if he can, he will raise to the height of most hatefull hostility, as he did by the spirit of the *Arians, Donatists, Anabaptists*, and other hereticks both of the ancient and more recent times.

Fourthly, Since all sound Christians resolved for the first Reformation, that Christianity was the right Religion, and Judaismisme and Paganisme the wrong, ( notwithstanding the many and monstrous errors, &c. in the primitive times ) and that for the second, the Protestant Religion is the right, and Popery the wrong Religion, though as impious errors broke forth as before, so we may resolve of the other two Reformations from *Prelacie* to *Puritanisme*, from a cold and corrupt Liturgy, to a more cordiall

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and sincere service of God, from the burden of superstitious ceremonies, to a true freedome of conscience, and Christian liberty, (in the third desired, and by the fourth in a good part performed) that they have the better cause who stood for them, and indeavoured to carry it on to perfect accomplishment, not they that oppose it, albeit the Devill (as afore time) hath let out some smoake of errors, &c. from the bottonnesse pit, *Rev. 9. 2.* to darken the light thereof, that it might not shine forth in so clear a conviction, and so effectually a conversion as otherwise it might doe; yet even this working of Satan (with all who are truly instructed in the principles and progresse of Religion, and are not ignorant of his deviles, *2 Cor. 2. 11.* is an argument that the reformation is of God, because the devil useth such subtilty and diligence, to defame and disgrace it, and if he could to suppress it.

Fifthly, If that be true which out of *Honorius Reggus* a forraigne writer wee have noted, that this last Reformation hath been invested with more and more prodigious errors, &c. then any other, this also makes nothing to the prejudice of those truths of doctrine, discipline, and worship, which now are presented to the world, but rather much for them, since of the later times, it is especially propheticd, *that men should depart from the faith, and give heed to spirits of error, and doctrines of devils; 1 Tim. 4. 1.* which importeth an encrease of heresies both in kind and degree of profiency from bad to worse in late succeeding more then in ancient foregoing ages. (u) Mr. Perkins observing somewhat to this purpose, where he saith, *that heresies abound in this last age of the world*, gives for a reason of it, the devils reviving of the heresies of former ages, besides the invention of some new ones; to which we may adde, that hee is the more busie at this time, in prosecution of his designe for spreading of errors, &c. (as more outrageous in his wrath) because his time is but short, *Rev. 12. 12.*

*Object.*

If it be objected as by some it is, in favour of Prelacie, and for Prelation of it before Presbyterie out of the forementioned author, *that wherein in four years space last past (wherein the Bishops were opposed and deposed) there have been such multiplicity of monstrous Sells in England, as in so short a time was never knowne in any Pre-*

*vince*

in Mr. Perkins in  
his treatise how  
to live, and that  
well. vol. 1.  
p. 479. col. 1.



vinet, and that there were in (a) 60. years of the Bishops but four Sects, Puritani, Brownists, Familists, and Anabaptists, nay but three, for he saith those that were called (p) Puritani, were godly & orthodox men, who in Church-government, ceremonies, and some superstitious dissentied from the Bishops.

Sol. To this we answer, first, that the reporter being a stranger to our State, though conversant in many of our controversiall writings might bee mistaken in the number of Sects among us, and doubtlesse he was so, for beside those he nameth, there were Papists, Arminians, Socinians, Grindletonians, Halburtonians, Traffalians.

Secondly, If there were fewer Sects in that longer, then in this lesser time, it might be there was the more peace, lesse division, because the strong man armed kept the palace, Luke 11. 21. For the Bishops held their palaces armed with great power and authority, and they were divers of them as willing as able, to doe the devill better service then petty Sects could doe, for their potency at Court, in the Star-chamber, high Commission, their crosse keyes of order and jurisdiction, personall, and consistoriall, enabled them to suspend and silence the most conscientious and powerfull Preachers, to put downe Lectures and afternoone Sermons on the Sabbath, and to set up carnall sports and recreations on that day, to uphold non-residences, pluralities, prophanenesse and superstitious ceremonies, and to carry on such a compliance with the grand heresie of Popery, as might put Papists in great hope, that if they were too stout to come to us, we would be so humble as to come to them.

Thence it was that they bragged (when they saw the Communion table set up, and railed in as an Altar, and the places of publick worship popishly painted) that our Church (q) begins to look with a new face, & their walls to speak a new language, by the new face they meane a new draught, and by the new language, a new dialect of Popish conformity; and (r) that our 39. Articles are patient, yea ambitious in some sense to seem Catholick, that is (in their sense) Popish. So that it may with good probability be collected, that the devill spitteth at Presbyterie, by so many late spread, though not late hatcht heresies, with the more spight and rage, out of the revenge of the quarrell of Prelacie, the putting down where-  
of

o Episcoporum tempora intra 60. annos non nisi 4. Sectas præstulerunt, Puritanos, Brownistas, Familistas, & Anabaptistas. Non. Reg. de stat. Eccles. in Angl. p. 1. p Puritani erant viri pii & orthodoxi qui ab episcopis quoad ad gubernationem, ceremonias & superstitiones quasdam dissentiebant. ib.

q See Chillingworths pref. in answer to a Popish book called Chariy. r ibid.

of, In respect of their forementioned evill dealings, he cannot but take for a great prejudice and impediment to the advancement of his Kingdome; by which returns of the objection, we desire not to put any reproach upon such as were not partakers with the evill deeds of their pragmatieall brethren, for to them we reserve place for an apologeticall plea, so farre as their learning, piety, pains-taking, moderation and humillty (wherein some of them are eminent) may be capable thereof.

And now (Deare Brethren) wee have thus joyned with you in publick profession, and our engagement to the Covenant and Government of the Church, and our resolution according to our calling and places, to stand for defence and promotion of both, and in opposition to all error, &c. contrary to them. We doubt not but you will joyne with us in incessant sollicitations at the throne of grace, that God will be pleased to make way for sincere and affectionate entertainment of both in the hearts of the people to whom they are tendered, and that by his blessing thereupon they may attaine those happy ends (for which they were proposed) and have been approved by the two Honorable Houses of Parliament, the venerable Assembly of Divines at Westminster, the reverend Commissioners of Scotland, and many faithfull and worthy Ministers, and conscientious Christians, both in City and Countrey. And we wish we could say so much, and of so many in both the Universities of this Kingdome.

And for the Apologeticall Supplement we have made against the reproach of our present Reformation, we hope you and others of our godly and learned brethren, will accept of as an assay, to doe the truth and them, as well as our selves, both a necessary and acceptable service. To which we will make no further addition, then the subscription of our names.





**I**ohn Ley, for the present Preacher at Astbury  
 Thomas Langley, Minister at Middlewich  
 Henry Mafy, Pastor of Oswald's in Chester  
 John Glendole, Pastor of Peters in Chester  
 Thomas Upton, Pastor of Trinity in Chester  
 William Pearce-tree, Pastor of Mary's in Chester  
 Benjamin Ball, Pastor of John's in Chester  
 Hugh Burroughs, Pastor of Christleton  
 John Mangold, Pastor of Warrington  
 Josias Clark, Pastor of Tattenhall  
 Richard Chapman, Pastor of Thornton in the Mores  
 George Cottingham, Pastor of Plumtall  
 James Hutchinson, Pastor of Doddlestone  
 Randall Guest, Pastor of Poulford  
 William Anderton, Pastor of Coppinall  
 Josua Golborne, Pastor of Eccleston  
 Randall Adams, Minister of Wallesey  
 William Glegge, Minister of Haswall  
 Bryan Lascells, Minister of Thurstaston  
 Ralph Poole, Minister of Berrington  
 Samuel Marsden, Minister of Neston  
 Rob. Freckleton, Minister at Backford  
 Richard Hopwood, Minister of Burton  
 William Hewetson, Minister of Shorwick  
 Henry Hatton, Minister of Overchurch  
 John Murcor, Minister of West Kirby  
 Daniel Sunderland, Pastor of Bunbury  
 Nathaniel Lancaster, Pastor of Tarperly  
 Sabbath Clarke, Pastor of Tarvin  
 John Boyer, Pastor of Barrow  
 Samuel Bowden, Pastor of Frodesham  
 George Mainwaring, Pastor of Malpas  
 William Holland, Pastor of Malpas

*An Attestation of the Ministers of Cheshire.*

John Ford, *Pastor of Over*  
 John Roberts, *Pastor of Aldford*  
 William Bridges, *Pastor of Parridon*  
 Samuel Cathersall, *Pastor of Hanley*  
 James Marbury, *Pastor of Davenham*  
 Richard Fowler, *Pastor of Barton*  
 Edward Burghall, *Pastor of Acton*  
 John Pemberton, *Pastor of Congleton*  
 Joseph Cope, *Pastor of Sambach*  
 Randall Silleroc, *Pastor of Lowton*  
 Tho. Jenson, *Pastor of Presbury*  
 James Watmough, *Pastor of Bowden*  
 Ralph Hall, *Pastor of Knotsford*  
 Ephraim Elcock, *Pastor of Raneke*  
 John Hulme, *Minister at Great Budworth*  
 Robert Stringer, *Minister at Macclesfield*  
 Nicolas Stevenson, *Minister at Alderley*  
 Nehemia Northington, *Minister at Chelford*  
 Nehemia Porteg, *Minister at Whicle*  
 Richard Jackson, *Minister at Nantwich*  
 Da. Ker, *Minister at Audlin*  
 Humphry Whittingham, *Pastor at Wilsonton*  
 Thomas Swan, *Pastor at Baddiley*  
 Henry Griffith, *Minister at Wrenbury*  
 Edward Mercer, *Minister at Burland-chappell*  
 Henry Newcome, *Minister at Goosefere*


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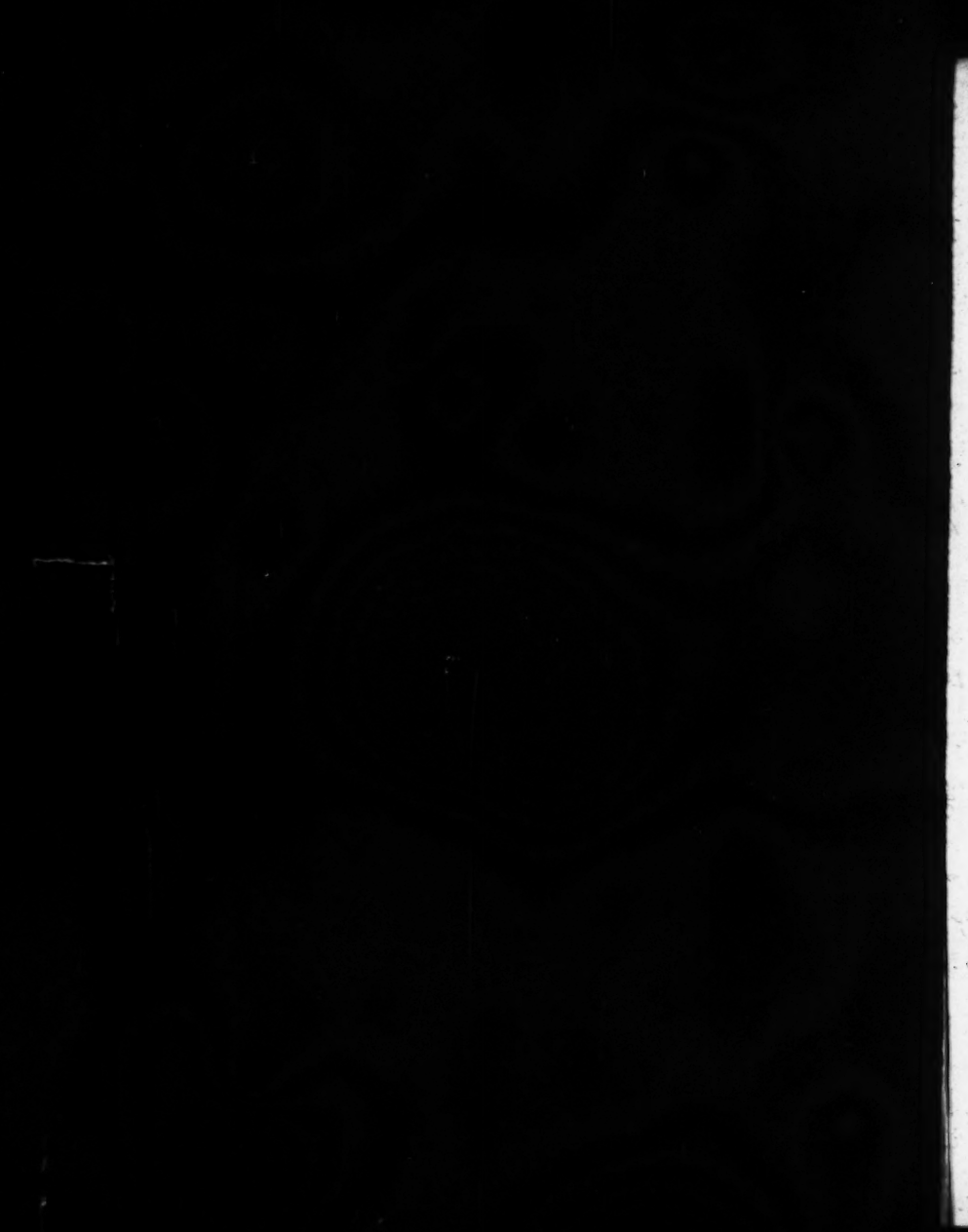
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**P**ag. I: after the words *Errors*, &c. l. 12: add these words in a new line: & part shewing how far the ministers of *Cheshire* consent with their Brethren of the Province of *London* divided into 2 Sections: p. 1: 34: delete the: p. 1: 71: for eminent: imminent: p. 8: l. 3: for sister: lives: ibid: a8: for is: recte be. ibid: l. 45: after but, add for: p. 10: l. 1: 25: after places, add or: p. 13: in marg. add: lists 5: l. 2: for *quod* r: *quis*: p. 14: for that, r: it, and then add these words in a new line, 2. Part, containing the reasons why the Ministers of *Cheshire*, thus joyn with their Brethren of the Province of *London*, in their judgment, and the publick profession thereof: divided in 2 Sections: p. 15: l. 27: for, to make, r: that the doctrine of the 3. coequal persons is: ibid: l. 28, after *Rems* add for: p. 16: l. 18, dele, them. p. 17: l. 16, for wiltheth, r: wished: p. 18. in marg. ad lit. g. l. 5: for *vi* r: *us*, p. 18, l. 20, after him, add self, ibid: l. 33, dele thirdly. p. 20: l. 3, for winds r. weeds. p. 22: l. 5, dele fourthly. p. 23: l. 1, dele fifthly. p. 26: l. 1, in marg. after that, add title. p. 30. l. 26, for then, r. and, p. 34, in marg. l. 2, after *Thesaurum* r. *Lammas*, p. 37, l. 8, after fourthly add though, ibid l. 21, for fifty r. yet. p. 40. l. 32, after make, add women, p. 41, l. 18, after divers, add ministers, ibid. l. 24, for *manus*, r. *Menas*, p. 42, l. 1: 3, after persuaded, add and, & dele that he was, ibid. l. 25, after him, add he. ibid. l. 26, after heads, dele hee, p. 43, l. 10, after *Ab* 26: l. 1, add and, ibid. l. 16, after story, add and, p. 51: l. 4, dele only. p. 52: l. 18, for invested, r. infested, p. 53, l. 30, for Church, r. Churches.



